

Āścārya-rāsa-prabandha

Śrī Prabodhānanda Sarasvatī

jayati jayati rādhāpāṅga-saṅgī-bhujāṅgī-
kavalita ūru-bādhā-mūrcchito'nanya-sādhyaḥ |
tad-adhara-sudhayoccair jīvitaḥ śyāma-dhāmā
tad-ativiṣa-viṣaṅgenaiva kaścit kiśoraḥ ||1||

All glories, all glories unto the indescribable youth, whose form radiates an effulgent dark luster, who is ferociously bitten by the snake of Radha's glance and swooned from great affliction, who cannot be cured by any other remedy, and who was brought to life by the nectar of her lips which destroys the snake's intense poison.

jayati jayati vṛndāraṇya-candro'ticitron-
mada-rasa-maya-rāsollāsa-sambhrānta-mūrtiḥ |
pramada-madana-līlā-mohanaḥ śyāma-dhāmā
nirupama-sukha-sīmābhīra-rāmābhirāmaḥ ||2||

All glories, all glories unto the moon of Vrindavana, who is excited by the joy of the rasa dance composed of astonishing, intoxicating mellows, who is completely bewildered in amorous pastimes, whose form radiates an effulgent dark luster, and who is surrounded by cowherd girls that have attained the topmost horizon of matchless happiness.

asti mahādbhuta-vṛndāraṇyaṁ
santata-vāhi-mahā-rasa-vanyam |
parama-manohara-parama-supuṇyaṁ
rasa-maya-sakala-dhāma-mūrdhanyaṁ ||3||

There is a greatly amazing place, known as Vrindavan forest, which is perpetually inundated with a flood of madhurya-rasa. That place is extremely enchanting and is supremely endowed with the purest form of auspiciousness. Of all the transcendental abodes that are rich with divine mellows, this forest is the topmost.

sakala-guṇānāṁ sphurad-atibhūmi
projjvala-cintāmaṇi maya-bhūmi |
śruti-durgama-tṛṇa-mātra-vibhūti
sphīta-mahā-sukha-sindhv-anubhūti ||4||

The earth of this transcendental place revels with the expression of all divine qualities, and it is formed everywhere of extremely brilliant touchstones. The spiritual power of even one blade of grass in this realm cannot be understood by the Vedas. Reality here is perceived as the all-pervading experience of the overflowing ocean of happiness.

prakṛti-pare paripūrṇānande
mahasi mahādbhuta-hari-rasa-kande ।
bhrājamānam akhilojjvala-ramyaṁ
madhura-viśada-hari-bhāva-sugamyam ।।5।।

This place exists in an aura formed of the fountainhead of Hari's rasa, which is far beyond the influence of the material energy and is saturated with fully complete bliss. All objects here are brilliant and pleasing (or infused with the most brilliant mellow of ujjala-rasa). This realm is attainable by means of the ecstatic bhava centered on Hari, moods which are full of sweetness and clearly detailed purity.

mukhya-rasātmaka-paramākāraṁ
vimala-manoja-bīja-ruci-sāraṁ ।
māyā-vidyā-pāraṁ apāraṁ
rādhā-mādhava-nitya-vihāraṁ ।।6।।

It's supreme form being composed on the principal mellow (the sringara rasa), the atmosphere of this abode is generated by the excellent essence of the Kama-bija, the immaculate seed-syllable of Kamadeva (klim). It is naturally situated beyond knowledge of this material world. It is the place where Radha-Madhava enjoy their eternal amorous pastimes.

rādhā-madhupati-cāru-padāṅkair
aṅkita-matula-sudhā-rasa-paṅkaiḥ ।
svaccha-suśītala-mṛdula-suvāsaṁ
bibhrad-avani-talam adbhuta-bhāsaṁ ।।7।।

This forest is marked with the lovely footprints of Radha-Madhupati, as well as the all-pervading conscious ointment of incomparable nectar mellows. Vrindavan is unblemished, very

soothing, soft and fragrant, and it possesses variously shaped earthy places that radiate amazing effulgence.

kvacana parāga-puñja-kamanīyaṁ
kvaca makaranda-pūra-ramaṇīyam ।
kvacana galita-kusumaiḥ kṛta-śobhaṁ
kva ca maṇi-karpūra-raja-rucirābham ॥8॥

It is somewhere beautiful with patterns of flower pollen, somewhere pleasant with streams of fragrant honey, in some places beautiful with flowers fallen from the trees, and somewhere splendid with dust made of gemstones and camphor.

santata-phala-kusumādi-vicitraiḥ
koṭi-mahāsura-pādapa-jaitraiḥ ।
gulma-latā-tarubhiḥ supavitair
maṇḍitam īśa-juṣām api citraiḥ ॥9॥

Ever-adorned with the various fruits and flowers, this abode is rendered triumphant by the presence of millions of grand celestial desire-trees. Supremely pure, it is made wonderful by its adornment of shrubs, vines and trees that amaze even the Kṛṣṇa's servants who live there.

kusumita-pallavita-druma-valli-
sphuṭita-kadambaka-kimśuka-malli ।
smera-kumuda-karavīra-virāji
prahasita-ketaka-campaka-rāji ॥10॥

Every tree and every vine is covered with flowers and fresh buds. The kadamba, kimsuka and malli jasmine are particularly in full bloom. The partially opened kumuda and karavira lotuses appear to be smiling, while the fully-blown ketaka and campaka trees appear to be laughing.

vikasita-kuṭaja-kunda-mandāraṁ
suphalita-panasa-pūga-sahakāram ।
hari-caraṇa-priya-tulasī-vipinaiḥ
śobhamānam ūru-parimala-masṛṇaiḥ ॥11॥

The kutaja, kunda and mandara are all bearing flowers, while the jackfruit and betel palm are bearing their fruits. Thus a multitude of greatly pleasant fragrances are decorating the forests of tulasi trees, which are fond of being offered to the feet of Hari.

vilasaj-jātī-yūthikam atulaṁ
vikaca-sthala-paṅkaja-baka-vañjulam |
santata-santānaka-santānaṁ
vara-hari-candana-candana-vipinam ||12||

There are incomparable adornments of jati and yuthika, also blooming are land-lotuses, baka and vanjula. Groups of celestial santanaka trees perpetually expand their groves, as well as very fine hari-candana and candana trees.

pārijāta-vana-paramāmodaṁ
rādhā-kṛṣṇa-janita-bahu-modam |
kuruvaka-maruvaka-mādhavikābhir
damanaka-dāḍima-mālatikābhiḥ ||13||

The supreme fragrance of the heavenly flowering parijata groves gives great pleasure to Radha and Krishna. This area is made splendrous by the kuruvaka, maruvaka, madhavi, damanaka, dadima, malati...

śephalikayā nava-mālikayā
śobhitam api bahuvidha-jhīṇṭikayā |
lalita-lavaṅga-vanair atimadhuraṁ
nava-punnāga-nāga-ruci-ruciram ||14||

...sephalika, nava-malika and many types of jhinti flowers. The forest paths are sweetened by rows of charming lavanga bushes, and beautified with the lusters of the nava-punnaga and naga flowers. Innumerable different types of trees and vines.

stavakita-navakāśoka-vanāli
smera-śirīṣa-parisphuṭa-pāṇṭali |
bandhuraṁ abhinava-bandhuka-vipinaiḥ
śobhitam abhitas tilaka-mlānaiḥ ||15||

Freshly flowering asoka trees form row upon row in the forest groves. The sirisa flowers are smiling and the patali flowers in full bloom. Fresh fields of bandhuka flowers bordered by rows of blooming tilaka and amlana trees offer a fine splendor.

nija-nija-vibhavaiḥ pratipadam
adhikaṁ vilasad-ananta-jāti-taru-latikam |
niravadhi-varḍhi-madhura-guṇa-sindhu
suvicira-nindita-koṭira-bindu ||16||

Innumerable different types of trees and vines each display their own unique blossoming of slendrous divine potency that increases at every moment. This just reflects the influence of the ever-increasing ocean of sweet attributes. For all time to come, the brilliant atmosphere here continuously defeats the radiance of millions of suns and moons.

vāpī-kūpa-taḍāgair lalitam
maṇimaya-keli-mahādhara-mahitam |
rāsocita-maṇi-kuṭṭima-rājam
rañjayad eka-vimala-rasa-rājam ||17||

There is the charming vision of large ponds, small ponds, and wells. The area is exalted by the presence of jewelled play-hills. There are glorious gem-studded terraces and courtyards suitable for rasa-dancing events, and these areas provide entertainment for the unparalleled, spotless rasa-raja. (the sringara-rasa or rasa-raja Kṛṣṇa).

rakta-kanaka-karpūra-parāgam
bibhrad-ravijā-pulina-subhāgam |
rādhā-mādhava-keli-nikuṇjam
dadhad-atimañjura-guṇjad-ali-puṇjam ||18||

The exceptionally lovely area by the banks of the daughter of the Sun, Yamuna river, is decorated with red lotus flowers and white camphor dust. Here are the very pleasant pastimes-groves of Radha-Madhava, which resound with the buzzing of groups of honeybees.

mada-kala-kokila-pañcama-rāgam

sthira-cara-nikara-mūrcchad-anurāgam |
mada-śikhaṇḍi-kṛta-tāṇḍava-raṅgaṁ
cakita-cakita-parilola-kuraṅgaṁ ||19||

Here is heard the soft and intoxicating cooing of the cuckoo birds, and all the moving and non-moving beings are swooning in divine love. The intoxicated peacocks are creating a festival of joyous dancing, while the extremely timid deer cautiously wander here and there.

parama-vicitratārākṣtir-rāvaiḥ
khaga-paśubhir bahubhir bahu-bhāvaiḥ |
śobhitam api śuka-śārī-nicayair
vara-dampatyoḥ sva-pada-vineyaiḥ ||20||

The entire realm is beautified by many different kinds of birds and animals, who manifest diverse moods and who display the topmost variety of colorful forms and sounds. There are also groups of well-trained, talking śuka and śārī parrots, who have attained the privilege of staying close to the feet of the Divine Couple.

atyadbhutatama-ṛtu-ṣaṭka-śrī
śraṁsitanaiḥ śreyasi vipina-śrī |
manda-sugandha-suśītala-marutā
juṣṭam amṛta-yamunāmbhasi viśatā ||21||

Endowed with the splendor of six simultaneous seasons that comprise the most grandly astonishing wonder, the magnificence of the forest bestows the gifts of perpetual auspiciousness. The scented breeze blows gently through Vrindāvan, being rendered most cooling by bearing nectarean droplets of water sprayed from the Yamuna river.

ādyā-viśuddha-mahā-rasa-rūpaṁ
kheḷad-eka-vara-manmatha-bhūpaṁ |
sāndrānanda-parama-rasa-kāṣṭhaṁ
rādhā-nāgara-bhāva-gariṣṭhaṁ ||22||

This is the sporting-ground of a great Kamadeva king, who is the very embodiment of maha-rasa, which is the primordial and most

immaculate mellow. Everywhere is rich with the ecstatic bhava of Radha and her beloved, themselves being the uppermost horizon of supreme mellows formed of condensed bliss.

adhi-lalitādika-sulalita-bhāvaṁ
prakaṭita-sahaja-rasavad-anubhāvam |
nikhila-nigama-gaṇa-durgama-mahima-
premānanda-camatkṛti-sīma || 23 ||

This abode is dominated by the sweet flow of the immensely charming ecstatic moods of Radha's dearest girlfriends headed by Lalita; those emotions are given expression by a myriad of natural and sumptuous physical manifestations on the persons of the sakhis. The glories of this occurrences are imperceptible for all the Vedic scriptures, for this realm is situated on the highest platform of love-bliss-amazement.

śārada-candra-kara-khacitaṁ
sphīta-rasāmbudhi-vīcī-nicitam |
adhira-jananī-mukham ujjala-veśaḥ
ko'pi kiśoras tatra praviveśa || 24 ||

At dusk, when this realm is washed by the dancing lacework of beams from the fool moon in the autumn month of Sarad, and inundated by the pounding waves of the overflowing ocean of nectar – at this superlative time of the early evening, an indescribable kishor youth dressed in brilliant dress dramatically enters the scene.

mahā-camatkāra-nidhāna-rūpa-
vilāsa-bhūṣādibhir atyapūrvaḥ |
rāsotsavāya praviśan Pradoṣe
vṛndāvanam nandati kṛṣṇa-candraḥ || 25 ||

Kṛṣṇa, the moon of Vraja, whose form is the abode decorated with great astonishing beauty and playful pastimes, in order to initiate the performance of the Rasa-festival, enjoying bliss, entering Vrindavan at nightfall.

rasa-maya-līlaḥ kuvalaya-nīlaḥ
sakala-yuvati-mohana-guṇa-śīlaḥ |

kuñcita-keśa-sakala-kaleśaḥ
pīta-paṭāñcita-pr̥thu-kaṭi-deśaḥ || 26 ||

His pastimes are full of divine mellows, his complexion is blue like the kuvalaya lotus flower, and his character and activities stimulate the enchantment of all young girls. His hair is naturally curly, he is the master of all fine arts, and his mighty hips are adorned with bright yellow garments.

makarākṛti-maṇi-kuṇḍala-dolaḥ
sphurad-atiruci-kallola-kapolaḥ |
muktā-ratna-vicitra-nicolaḥ
smara-rasa-madhura-vilocana-khelaḥ || 27 ||

Upon his ears swing makara earrings, and his cheeks express the shimmering waves of great luster. His garments ornamented with pearls and other jewels, and his charming eyes filled with sweetness of god of love playfully dart this way and that.

ratna-tilaka-ruci-rañjita-bhālaḥ
snigdha-capala-kuṭilālaka-jālaḥ |
kalita-lalitatarā-bahu-vidha-mālaḥ
keli-kalā-rabhasātirasālaḥ || 28 ||

His forehead is nicely colored with a jewelled tilaka, and his soft and curly locks moving to and fro. His form is adorned with many kinds of attractive flower garlands, and he is filled with desire for sweet amorous pastimes.

pramudita-vadana-manohara-hāsaḥ
kambu-kaṇṭha-taṭa-padaka-vilāsaḥ |
viracita-yuvati-vimohana-cūḍaś
citra-mālya-kṛta-barhāpīḍaḥ || 29 ||

His joyful face smiles charmingly, and the locket hanging from his conch-like neck sports to and fro. His fashioned turban completely captivate young girls, and peacock feather on it entwined by small garlands of variegated flowers.

pīnorasi lasad-uru-maṇi-hāraḥ
sphuṭad-aṅgada-kaṅkaṇa-dhāraḥ |

subhaga-nitamba-raṇan-maṇi-rasaṇaḥ
parihita-rāsocita-vara-vasanaḥ || 30 ||

His broad chest is adorned with many types of swinging jewel necklaces, and his arms bear radiant armlets and bracelets. His heaps look very attractive with swaying jewelled belt, and he wears very fine cloth that is suitable for the Rasa-festival.

maṇi-maṇjīra-maṇju-ruta-caraṇaḥ
prasṁmara-pādoṅgada-maṇi-kiraṇaḥ |
śravaṇa-virājita-ratna-vataṁsaḥ
kara-dhṛta-maṇi-maya-mohana-vaṁśaḥ || 31 ||

His feet adorned with charming jingling jewelled anklebells, and his ankle bracelets spread effulgence in all directions. His ears shine with various gem-studded ornaments, and in his hand he hold an enchanting flute embedded with precious jewels.

rādhānusmṛti-muhur-utpulakaḥ
sakala-rasika-vara-nāgara-tilakaḥ |
pratyaṅgādbhuta-suṣamā-sindhuḥ
pratipada-vardhita-vardhī-madana-rasa-sindhuḥ || 32 ||

His hairs constantly stand on end from remembrance of his beloved Radha. He is the tilaka ornament among all excellent lovers who know how to relish transcendental mellows. Oceans of sweetness and amazing gracefulness issue forth from each of his limbs, and at every step he causes an ever-increasing high-tide to overflow the ocean of madhurya-rasa.

prodvelādbhuta-madhurima-sindhuḥ
prakāṣa-mahā-rasa-maya-guṇa-sindhuḥ |
matta-mataṅgaja-laṅgima-gamaṇaḥ
parama-rasaika-nimajjita-bhuvanaḥ |
kāśmīrāguru-candana-liptaḥ
śyāma-tanur maṇi-bhūṣaṇa-dīptaḥ || 33 ||

He is an overflowing ocean of astonishing sweetness and celestial qualities, and he is personal manifestation of the highest rasa. His gait resembles the movements of a maddened elephant, and he completely immerses the world in the highest sweet mellows. His

limbs are smeared with saffron, aguru and sandalwood paste, his complexion is like a dark raincloud, which makes his jewelled ornaments even more lustrous.

tribhaṅgī-vinyāsa-sthita-tanu-kadamba-druma-tale
yadā rādhā-nāmāṅkita-madhura-saṅketa-muralīm |
nidhāya śrī-bimbādhara-vara-puṭe nāgara-gurur
jagau gopyo'dhāvann abhikam abhi tarhy eva vivaśāḥ ||34||

Standing at the base of a kadamba tree, with his body bent in three places, he puts his beautiful bimba lips to his murali flute and vibrates sweet sounds marked with the name of Radha. Hearing that sound the gopis become overwhelmed with desire and run to meet with that guru of lovers.

atha nīpa-kalpa-taru-mūla-gataḥ
kalilta-tribhaṅga-lalitāṅga-yutaḥ |
aruṇādhare nihita-veṇu-varaḥ
kalam ujjagau sa rasika-pravaraḥ ||35||

Now he proceeds to the root of a kadamba desire-tree and, standing in an attractive three-fold bending pose, that best of enjoyers places his reddish lips upon his beautiful flute and plays very sweetly.

śrutvā mādharma-muralī-ninādam
tat-kṣaṇam ujjhita-guru-jana-vādam |
dhvany-abhimukham anudhāvitavatyāḥ
pratidiśam abhinava-gopa-yuvatyāḥ ||36||

Then young cowherd girls heard the sound of Madhava's flute, they abandoned their protesting superiors and ran quickly from all quarters in the direction of the music.

kāścid vyatyastāmbara-bharaṇāḥ
kāścana nūpuraika-yuta-caraṇāḥ |
aparā aṅgitaika-vara-nayanāḥ
kā api parihṛta-nija-pati-śayanāḥ ||37||

Some of the gopis put their clothes and ornaments in a wrong way, others had anklebells on only one foot, some had cosmetics

applied to only one eye, and others abandoned even their husband's beds and started running in haste.

snānam athodvartanam anulepaṁ
nīvi-nibandhana-mārjana-lepam |
kurvatyotijavād yayur aparāḥ
kāścid athārdha-prasādhita-cikurāḥ || 38 ||

Although some were busy bathing, being massaged, adorning themselves with fragrant substances, fixing their belts, cleaning and anointing their homes – now they suddenly got up and ran away. Others have hair-styles that are only half-finished, but they also rushed to meet Kṛṣṇa.

kāścid gurvādiṣu bhuñjāneṣv
api parviveṣaṁ hitvā yāne |
cakrur matim atikhaṇḍita-lajjāḥ
kevala-vāṁśika-saṅgama-sajjāḥ || 39 ||

Some girls were engaged in serving food to their elders, but they left those duties and ran away to rendezvous. Although these gopis are usually found to possess great modesty, they are now seen to become utterly shameless as they were obsessed only with meeting that flute player.

kāścana hāra-grathane saktāḥ
sūtra-kara yayur atyanuraktāḥ |
mugdhā dugdhāvartana-niratā
yayur aparā api hari-rasa-bharitāḥ || 40 ||

Someone was busy stringing a necklace but stood up with the needle and thread still in her hand and ran away, infatuated with great loving attachment, while another who was stirring a pot of boiling milk also became overcome with sweetness of Hari and ran off to join the rendezvous.

loka-veda-vidhi-kṛta-samupekṣā
dūra-dalita-gr̥ha-dehāpekṣāḥ |
prema-mahāgraha-gāḍha-gr̥hītā
harim abhisasrur vraja-pura-vanitāḥ || 41 ||

These cowherd girls of Vraja are completely transgressed the rigid standards of proper social conduct, they left far away all their responsibilities regarding household affairs and even their own bodies. Firmly grasping the single-pointed determination which is the great obsession of prema, the gopis ran quickly to meet Hari.

gaṇḍa-lola-maṇi-kunḍala-suṣamāḥ
mukta-kavara-bhara-vigalita-kusumāḥ |
vipula-nitamba-stana-bhara-vikalās
tanu-ruci-prakaṭikṛta-bahu-capalāḥ ||42||

At this time their swinging jewelled earrings offered graceful beauty to their cheeks, and from their loosened hair fell flowers onto the forest path. Their haste was hampered by their broad hips and big breasts, and the luster of their complexions made it appear that many wavering lightnings was somehow making their way through the woods.

upari vinirmita-śata-śata-candramā
madhya-racita-cala-hema-girīndrāḥ |
bhuvi vihita-sthala-pañkaja-valanā
rejur diśi diśi tā vraja-lalanāḥ ||43||

Three areas of the cowherd girls' bodies were especially wonderful as they radiated their auras in all directions – their faces appeared like a hundreds and hundreds fool moons, their chests appeared like a high golden swaying mountains, and their feet appeared like clusters of rapidly-growing land lotuses.

nūpura-kāñcī-valaya-ghaṭānām
jhaṅkṛta-mukharita-sakala-diśānām |
jaṅgama-kala-kalatāyita-vapuṣām
reje rājiḥ sā vraja-sudṛśām ||44||

All direction resounded with the jingling of their anklets, waist-bells and bangles. As the beauties of Vraja gradually assembled in their respective groups while proceeding, they appeared like a giant and splendrous moving golden vine.

yuvatiṣu yā nija-pati-sambhuktā

daivād antar-gr̥ha-yātās tāḥ |
gopair dṛḍhataṛa-pihite dvāre
pratihata-gatayaḥ petur agāre ||45||

Some amongst the gopis had just finished eating with their husbands and retired to their chambers. But when they now tried to leave the house and found that the cowherd men had securely bolted the doors, they was thus prevented from going out and simply collapse within the house.

aśubham puruṣāntara-saṅga-kṛtam
kṛtvā hari-virahārtyā niḥatam |
parama-mahā-maṅgala-sunidānam
cakrur madhupati-madhura-dhyānam ||46||

Although meeting with another man was regarded as inauspicious, these gopis' affliction with feelings of love-in-separation for Hari destroyed that inauspicious and transform it into the great transcendental fortune as they engaged in sweet meditation on Madhupati Kṛṣṇa, lord of all sweetness and master of spring.

śuddha-mahā-rasa-cid-ghana-dehā
hari-para-bahir-antara-sakalehāḥ |
sapadi prāptāḥ preṣṭha-padāntam
tāś ca tadā rucirās tu nitāntam ||47||

These girls now took on another bodies formed of compressed, conscious maha-rasa, and thus within their hearts they traveled outside in the direction of Hari. Quickly arriving at the feet of their beloved, they observed that his feet then attain a notably increased radiance due to their presence there.

evam vraja-vara-yuvatī-vṛndaiḥ
śyāma-kiśoraḥ prema-madāndhaiḥ |
hari-gatir indirayāpi na dṛṣṭā
prāpi madana-rasa-mātra-niviṣṭāḥ ||48||

Thus Syama-Kishora becomes adorned by the multitude of the most beautiful girls of Vraja, who are blinded with intoxication or prema. Aho! These pastimes of Hari are never directly observed

even by the exalted goddess Laksmi, but they can entered only by whose who are deeply engrossed in the gopis' mood of madana-rasa.

na loka-veda-vyavahāra-mātraṁ
na geḥa-deha-draviṇātmajādi ।
yatrāvidamś tā na patho'patho vā
sa ko'pi jīyād iha kṛṣṇa-bhāvaḥ ॥ 49 ॥

Being obsessed with such bhava, the gopis forgot all about proper social behavior. That mood caused them to forget their homes, bodies, wealth and children, and disabled them from knowing right from wrong. May their indescribable love for Kṛṣṇa remain glorious for all of eternity!

śrī-vṛṣabhānor niṣkuṭa-yātā
tad-duhitā tribhuvana-vikhyātā ।
rādhety anupama-rasa-maya-mahimā
śuddha-mahā-rati-madhurima-sīmā ॥ 50 ॥

Daughter of King Vṛṣabhanu, who is celebrated throughout the three worlds, who is known by the name of Radha, who is endowed with glory of matchless rasa, and who represents the uppermost horizon of transcendental sweetness borne of purest and greatest love, at this time was in the female quarters of her house.

sva-sva-vibhava-sucamatkṛta-tanubhiḥ
puruṣottama-śaktibhir amitābhiḥ ।
dūratarād api kṛta-dāsyāśā
sakala-parama-sukha-kṛta-parihāsā ॥ 51 ॥

Endowed with amazing personified forms and having various unique powers, the unlimited śaktis of the Lord desire to serve Radha, even from far away. Aho! Maintaining this mood, they simply laugh at the attainment of other types of so-called supreme happiness.

āśaiśavam ati-mugdha-prāyā
śyāmikādi-kalanākula-kāyā ।
sahaja-mahādbhuta-hary-anurāgā

Since her very childhood, Sri Radha has always been extremely captivated by her beloved. Even upon viewing anything that was dark-colored, her body would instantly become agitated. She was naturally endowed with a great loving affection for Hari, and thus displayed complete detachment from all ordinary things and activities of this world.

svapnekṣita-ramaṇātma-samādhiḥ
pralapita-sañjanitātyupalabdhiḥ |
kṣaṇam atikampā kṣaṇam atipulakā
jaḍavat kṣaṇam āśrita-sakhyakā ||53||

She would see herself with Kṛṣṇa in dreams. By speaking about him she attained an experience of him. Sometimes she extremely trembled, sometimes her hairs would stand on end, and the next moment she became paralyzed and had to take shelter of her friends.

vilasati nava-ghana āgata-mūrcchā
sabhaya-sabhaya-vikṣita-śikhi-pucchā |
kṣaṇam atyārtiā susvara-ruditā
kṣaṇam api bahuśaḥ kṣiti-tala-luṭhitā ||54||

When a newly-formed raincloud appears in the sky, she faints. When she sees a peacock feather, she looks at it with greatly disturbed fright. One moment she feels intense anguish and weeps in a loud voice, and the next moment she madly rolls about on the ground.

kṣaṇam utsrjati sakalābharaṇam
kṣaṇam ati grhṇaty ālī-caraṇam |
kṣaṇam abhidhāya yāmi yamunām iti
nigadati vācyo'sau mama nama iti ||55||

From moment to moment she loosens her ornaments and throws them away. One moment she grasps hold of her girlfriend's feet (begging for her to arrange a meeting with Kṛṣṇa), and the next moment she says, "I am going to the Yamuna!" and asks her friends, "Please offer him my obeisance" ("Please go to him, bow down on my behalf, and tell him that I will be waiting there").

kṣaṇam ullasitā sahasoru-hasitā
vitata-bhujocchāyā-śleṣa-ratā |
kṣaṇam abhidadhatī kṛta-kāku-natir
dhṛṣṭopālī na lajjaya meti || 56 ||

At one moment she is very jubilant and suddenly bursts into loud laughter. Spreading her arms wide, she firmly embraces her own shadow. The next moment she bows her head and says with shyness, “He Dhrsta! O rascal! Do not disgrace me in front of my friends!”

mādhava-nāma-rūpa-guṇa-gānaiś
citra-paṭādiṣv ākṛti-likhanaiḥ |
pratimuhur api cāśvāsa-vacobhiḥ
katham api yāpita-samayālibhiḥ || 57 ||

Somehow she passes the time in his separation – by singing songs of Madhava’s names, beauty and qualities, by drawing his form, and by constantly hearing her girlfriend’s words of consolation.

sā śruti-gata-hari-muralī-sukalā
vikalā dhāvad-upekṣita-sakalā |
śyāma-milana-rasa-sambhrama-valitā
pratimuhur udyat-pulakair nicitā || 58 ||

Thus Radha, in this condition, hears soft, melodious music of Hari’s flute, and she becomes instantly excited – she abandon everything else and starts running in his direction. Being greatly agitated with the rasa of the upcoming meeting with Syama, the hairs on her body stand on end with ecstasy.

rasa-garimojjvala-gaurava-rakṣā-
kāraṇa-viracita-bahutara-śikṣā |
vāritavaty api manmatha-vivaśām
ālis tām dhṛta-pāṇiḥ sahasā || 59 ||

The sakhis block her way and attempt to give her good instructions for maintaining the dignity of rasa and her own brilliant glory, but seeing her completely overwhelmed with

amorous desire and determination to go to rendezvous with Krsna, they quickly take hold of her hand.

tāsu sakala-gokula-vanitāsu
praṇaya-mahā-sambhrama-militāsu |
prekṣya na jīvauṣadha-nija-kāntām
prāpa harir virahātula-cintām ||60||

Meanwhile, Hari waiting in the forest along with the cowherd girls of Gokula, who were greatly agitated with love. However, not seeing his beloved arrive – she who is like his life-giving elixir – he becomes afflicted with incomparable feelings of separation with Radha.

śrutvāpi veṇu-ninādaṁ sva-sakhī-janena
sammāna-rakṣaṇa-kṛte bahu-datta-śikṣā |
rādhā samāgatavatī na yadā tad-eka-
prāṇas tadā harir abhūd uru-duḥkha-cintaḥ ||61||

Even hearing the call of the flute, Radha does not come to him, for she is being instructed by her sakhis about preservation of honor. Thus Hari, whose living force is attached only to her, falls into great sorrow.

darśita-loka-veda-bahu-bhītiḥ
priya-vinivartita-yuvatī-vitatiḥ |
samavadad atyanurāga-rasāndhā
hari-pada-kṛta-dṛḍha-jīva-nibaddhā ||62||

The other gopis who have arrived separately are then addressed by Krsna, who lectures them to instill fear regarding their transgression of the codes of moral conduct. Thus being rebuked by their beloved, the cowherd girls, whose very life-force is very tightly bound to the feet of Hari, become blinded by the mellows of their intense love, and reply to him:

viṣam iva sakala-viṣayam apahāya
tvat-padam āśritam atula-sukhāya |
preṣṭhatamākhila-marma-kṛpāśīṁ
mā vada mā vada niṣṭhura-vāṇīm ||63||

“O most dearly beloved! We have renounced all worldly concerns like deadly poison, and we have taken shelter of your lotus feet which give matchless happiness. Please don’t speak, don’t speak these cruel words that pierce our hearts!”

sakalendriya-manasām anivṛttiḥ
priya bhavataiva hṛtākhila-vṛttiḥ ।
ko nv iha lokaḥ kaḥ para-lokaḥ
kva tadā smaraṇam kva nu vā karaṇam ॥64॥

“He Priya! O beloved! All of our senses and mental activities have experienced only anxiety in your separation, for you have stolen away all of our aspirations. What is the value of this world to us? What is the value of the next world? In this condition, how can we possibly think of anything? How can we even do anything?”

yady anivṛttiṁ praviśati lokaḥ
paramāśahya-naraka-nikaraukaḥ ।
ko’pi tad api kim u tava caraṇāśām
praty api kurute hanta jihāsām ॥65॥

“If someone was forced to enter a multitude of intolerable hells on some other planet while feeling such anxiety, would they be able to give up hope for attaining your lotus feet?”

tvac-caraṇāmbuja-makarandāśā
yad dhṛdi samabhūt sahaja-vilāsā ।
darśaya parama-mahā-bhaya-lobhān
ahaha svātmani bhavati viśobhā ॥66॥

“The hope for attaining the honey of your lotus feet is naturally radiant within our hearts. But now you suddenly demonstrate great apprehension and prudence. Alas! This behavior is quite contrary to your own natural character!”

pati-suta-geha-svajana-dhanādyam
tyaktam vāntavad akhilam avadyam ।
punar api duḥsaham api tat-smaraṇam
tava yadi na kṛpā varam iha mārāṇam ॥67॥

“We have renounced our husbands, children, relatives, homes, wealth and so forth just like vomit! We cannot even bear to remember anything about them! If we don’t receive your mercy, then it would be better for us to die.”

tvat-pada-paṅkaja-rajasā dhanye
tyaktvā tanum iha vṛndāraṇye ।
prāpsyāmas tvāṁ dhruvam abhirāmaṁ
tyaja duravagraha nāgara kāmam ।।68।।

“He Abhirama! O charming one! The forest of Vrindavana is glorious due to receiving the dust of your lotus feet. If we give up our bodies in this Vrindavana then we will surely attain you. He Nagara! O paramour! He duravagraha! O stubborn one! Now please abandon this joking mood!”

premotkaṇṭhya-sagadgadam itthaṁ
vraja-taruṇī-mukha-candra-samuttham ।
pītvā vacana-sudhā-rasa-sāraṁ
rādhā-patir idam avadaḍ udāram ।।69।।

The Lord of Radha drank up nectar of pure sweetness in form of words sprung from mouths of moon-faced young girls of Vraja, words that are choked because of prema, and then he spoke to them:

candrāvalī-prabhṛti-sarva-vidagdha-gopī-
vṛnde’pi saṁmilitavaty atimanmathāndhe ।
śrī-rādhikā-viraha-dīna upekṣya pūrvam
paścād ananya-viṣayā nyayunak priyārthe ।।70।।

Although all the clever gopis headed by Chandravali are gathered there and blinded by intense love, Kṛṣṇa steel feels distress in separation from Radha. After first neglecting this assembly of other gopis, he then realizes them to be devoted exclusively to him, and therefore he enlists them to act for the cause of his most beloved Radha.

atinirbharatara-mad-bhāvatatīr
nāham upekṣe katham api bhavatīḥ ।
kintu vinā mama jīvana-rādhāṁ

kṛntati kim api ca nāntara-bādhām ||71||

Kṛṣṇa says, “All of you have very deep love for me, therefore I am unable to disregard you in any way, but in the absence of Rādhā, who is my very life, the anguish of my heart will not be relieved even a little bit.”

tad-dayitā racayata bahu-yatnam
sā mama kaṇṭha-vibhūṣaṇa-ratnam |
milati yathā na cireṇa bhavatyah
sādhū tathā vidadhatv atimatyah ||72||

“O beloveds! You are all greatly intelligent, and therefore I ask you, please make various endeavors whereby Rādhā will very quickly become the jewelled decoration adorning my chest!”

atha sa vicārya vraja-vanitābhiḥ
kāpi nipuṇa-matir atimuditābhiḥ |
prahitā drutam upavana-gata-rādhām
samupetyāha valat-smara-bādhām ||73||

Now Kṛṣṇa consults with the very jubilant daughters of Vraja, and appointing one very expert gopi as a messenger, sends her to Rādhā. She very quickly reaches Rādhārānī’s garden, and approaching her respectfully, notices how Rādhā is severely afflicted with strong love, and she addresses her:

śrī-vṛṣabhānu-bhavana-maṇi-maṇjari
rādhē jana-nayanāmṛta-lahari |
kvāpi na loke kvāpi tulā te
vraja-jana-bhāgyāt param iha jāte ||74||

“O jewelled flower-bud of King Vṛṣabhanu’s royal palace! O you, who inundate eyes of the people of Vraja with waves of nectar! There is no one equal to you in all the worlds! It is only by the great fortune of the residents of Vraja that you have taken birth here.”

ayi mayi kṛpayāpāṅgam udañcaya
śeṣvara-viśvaṁ mad-vaśatām naya |
snehāveśa-galaj-jala-nayane

kṣaṇam avadhānaṁ kuru mama vacane ||75||

“Please show your mercy, lift your eyes up and glance in my direction, thereby making the entire universe along with the powerful controllers of all planets subservient to me! O you, whose eyes filled with tears of pure love for all beings! For a moment please hear my words!”

parama-rase tava yad api nimagnaṁ
kvacid api bhavati mano nahi lagnam |
tad api mahā-karuṇārdra-prakṛte
śravaṇaṁ dehi manāṁ mama gadite ||76||

“O embodiment of highest rasa! Even if your mind is incapable of being fixed on anything right now, still, o whose nature is melted in supreme compassion, please hear my words!”

ekaḥ śyāmala-divya-kiśoraḥ
śrīśa-pramukha-mano-maṇi-coraḥ |
asti vraja-vṛndāvana-sevī
taṁ labhate kāpi na devī ||77||

“There is one young, dark boy who is the thief of the jewel-mind of the Lord of Laksmi. O Devi! Even those who serve Vraja-Vrindavan cannot attain him.”

kamalādika-vara-taruṇī-vṛndaiḥ
satata-vimṛgyaḥ kṛta-nirabaddhaiḥ |
sa tava padāmbuja-parimala-lubdhaḥ
ṣaṭ-pada iva vibhrāmyati mugdhaḥ ||78||

“Multitudes of the best of young girls headed by Laksmi have continuously tried to attain his personal company, but he restlessly wanders around like a bewildered bee, greedy for the fragrance of your lotus feet.”

rādhe tasya tu tattva-rahasyaṁ
tvac-chruti-mūle śaṁsyam avaśyam |
yat kenāpi kadāpi manāg api
nādrśyata parābhavadṛśāpi ||79||

“O Radha! The secret truths about him are certainly worthy of being narrated into your ears. O my goddess! No one at any time has been able to perceive a tiny drop of such secrets, not even great self-realized souls who are qualified to view the worlds of the transcendental kingdom.”

kevala-kāma-rasātmaka eṣa
kevala-madhura-kiśoraka-veśaḥ |
kevala-gopa-yuvati-rati-trṣṇaḥ
para-madhurimṇā nāmnā kṛṣṇaḥ ||80||

“His very being is composed of pure madhurya-rasa, he has a pure form of a sweet youth, and is driven by a pure and complete thirst for enjoying amorous pastimes with young cowherd girls. He is known by the very sweet name of Kṛṣṇa.”

kām api gopīm api kāmāyate
na khalu ramādyā ramaṇīr manute |
gokulam akhilam asau dina-rajanīr
vicinoti kva nu kā nava-ramaṇī ||81||

“He never considers pursuing beautiful girls like Lakṣmi or others, but rather wanders all over Gokula day and night looking for some new young cowherd girl.”

valataś chalato'nyair api yogaiḥ
sādhita-gopa-vadhū-sambhogaiḥ |
niravadhi kāmāmbodheḥ pāraṁ
gacchann asti kaś ca evāram ||82||

“Then, by engaging in some deceitful play, he develops various means to relish loving enjoyments along with that young newlywed girl. Does this immoral behavior permit him to travel to the farthest shore of the ocean of amorous desires?”

tatra tu snigdha-janānugrahas
tasyākārāntaram api dadhataḥ |
prāpya rahasi nava-taruṇī-nikaṭaṁ
tan-nija-rūpam udaikṣi prakāṣaṁ ||83||

“Sometimes he disguises himself and deceives the affectionate family members of another girl. Thus gaining their permission, he accesses their home freely until he discovers the young girl in a solitary place, whereupon he reveals his true identity to her.”

kiṁ bahunā bahunāgara-rītes
tasyāpy aikṣi śiśutvānukṛteḥ |
gopyotsaṅge'dhara-rasa-laulyaṁ
kuca-korakam anu kara-cāñcalyam || 84 ||

“What more can I say about all this? Being skillful in a many great paramour tactics, with childish behavior he then demonstrates greed for drinking the nectar of her lips as well as a restlessness of his hands in massaging her budlike breasts.”

sa hi nava-kiśorī-darśaṁ
vraja-vīthyādiṣv akṛta-vimarśaṁ |
luñcita-kañcuka-kuca-yuga-mardaḥ
śliṣyati cumbati sahasā mattaḥ || 85 ||

“Always wandering on the footpaths of Vraja, when he sees a young gopi coming his way, without carefully considering he suddenly tears girl's bodice, touching her breasts, embraces and kisses her.”

sutayā milati milaty api vadhvā
milati bhaginyāpy atha pathi ruddhā |
tad api mahā-mohana-vadanekṣā-
sthagitās tasthur vallava-mukhyāḥ || 86 ||

“Thus he again and again meeting with someone's daughter, someone's wife or someone's sister. But when elder cowherds try to stop him on the path and thus put an end of his amorous activities, they immediately become stunned seeing his greatly enchanting face and eyes.”

kāścid vaśayati kāma-kalābhiḥ
kā api nṛtya-gīta-vidyābhiḥ |
kāścana taralīkurute muralī-
vādana-khuralībhir vana-mālī || 87 ||

“This Vanamali seduces one gopi by amorous charming skills, another gopi by his art of dancing and singing, and yet another gopi by shooting arrows playing charming music on his flute.”

kāścana tat-pati-veśa-vinodaiḥ
kāścīd graha-bhītyādy-apanodaiḥ |
kāścana dūtikayā bahu-mānaiḥ
kāścīd vaṁśī-hāraṇa-dharaṇaiḥ || 88 ||

“He seduces one gopi disguising himself as her husband, and he wins the affection of another gopi by alleviating her fear of unfavorable planetary influences. He seduces another gopi by sending her a gift through the messenger, and yet another gopi by stealing her calmness by the sounds of his flute (or by allowing her to steal his flute so he can later grab it back).

kāścīd svayam anunayanair dhanyā
dyūta-jitās tat-patitas tv anyāḥ |
ākarṣati kāścana mantrādyaiḥ
kāścana cīra-hāra-haraṇādyaiḥ || 89 ||

“He seduces one gopi by personally pleading with her and glorifying her, and another gopi by conquering her husband at a game of dice. He attracting another gopi by spells and mantras, and yet another gopi by cleverly stealing her clothes and necklaces.”

vama-bhuvi puṣpāvacayana-saktāḥ
kāścana cauryāropād bhuktāḥ |
anyāś citrekṣaṇa-kutukena
bhīṣaṇa-jantu-rūpa-bhajanena || 90 ||

“When he meets a gopi in the deep forest absorbed in picking flowers, he accuses her of stealing them. He controls another gopi by imitating some fearsome animal, and in this way he manages to enjoy her.”

deva-naṭī-rūpa-caraṇena
mohayatīndra-jāla-racanena |
anyā sa nayan yamunā-pāraṁ
ratim evātaramāttodāram || 91 ||

“Sometimes he dons the disguise of a dramatic actress from the heavenly planets and attracts a gopi by some magic tricks, and sometimes, intoxicated by a great amorous desire, he takes another gopi across the Yamuna river in boat, receiving amorous enjoyment as the toll fee.”

gokula-kulaja-vadhūṭikayā saha
na kayā saṅgatir asya babhūva ha |
unmada-madana-rasaika-prakṛtes
tad api mano'sya na nirvṛtim ayate || 92 ||

“Is there a chaste young girl left in Gokula with whom he has not enjoyed? Still, the mind of this boy, whose nature is intoxicated by passion, is never satiated.”

sa kadācin nava-vṛndā-vipinaṁ
prāviśad ekaḥ smara-rasa-sadanam |
kvāpi kadamba-tale smara-khinnaḥ
suptas tat-praśamana-nirviṇṇaḥ || 93 ||

“Once upon a time Kṛṣṇa was all alone within the freshly blooming forest of Vrindavan, and he entered an abode of the amorous pastimes. Being completely exhausted by Kamadeva's arrows, and suffering from unsatiated lusty desires, he lay down to rest at the base of a kadamba tree.”

svapne darśanam asya tvam agā
līlā-khela-parādbhuta-rasādā |
kim api ca lajjā-nata-vadanā
sā gaditavatī madhuraṁ sa-vilāsā || 94 ||

“Just then, you, who are fond of sporting in playful ways and who are the bestower of highest and wonderful sweetness, appeared to him in his dream. With your face bowed with shyness, sweetly and playfully you spoke to him.”

kiṁ kathaye tvāṁ jīvita-nātha
rādhā tvat-premaiva nanātha |
tvāṁ tu vraja-yuvatībhir viharasi
māṁ nija-kāntāṁ naiva smarasi || 95 ||

‘He Jivita-natha! O Lord of my life! What shall I say to you? Radha begs only for your love, but you are sporting with the young girls of Vraja and do not remember me, your beloved!’

ity ākarṇya parama-rasa-sāraṁ
tvad-vacanāmṛtam asamodāraṁ |
yāvat prarudan padayoḥ patati
tāvaj jāgarito bhuvi luṭhati ||96||

“Hearing your righteous words, which were like nectar filled with highest sweetness, he started to weeping loudly and fell down at your feet. His dream broke, and upon awakening he began rolling uncontrollably all over the ground.”

tad-avadhi paramāviṣṭaḥ sa yuvā
vrajam atha vṛndāvanam anyad vā |
rādhā rādhety avirata-jāpaḥ
prāṭati rādhādhyāyuru-tāpaḥ ||97||

“In this condition this young boy was completely overwhelmed, and he remains absorbed in meditation on you, constantly chanting “Radha! Radha!” In this way, he restlessly wanders all over Vraja, Vrindavana forest and other places, in a state of great affliction.”

prathamoddeśaṁ tava susakhītaḥ
śrutvā tad-bhāvaṁ ca pratītaḥ |
anyopāyair milanam apaśyan
veṇu-ravais tv āhvayad atihṛṣyan ||98||

“Approaching one of your dear sakhis, Kṛṣṇa learns of your foremost loving affection, and realizing that he is at a loss for any other means of attaining you, he very excitedly calls for you with the music of his flute.”

taṁ tu mahā-mohana-muralī-dhvanim
ākarṇyaiva loka-nigamādhvani |
dṛḍhatara-heya-dhiyo vraja-vanitā
āyayur asyāntikam api na matāḥ ||99||

“Hearing that most enchanting flute music, young girls of Vraja disregard the rules of proper social conduct and come to him, still, upon their arrival, he does not even honor them.”

api na kaṭākṣa-nirikṣaṇam āsu
tvat-praṇayī kurute'nuratāsu |
aniśamyavādbhuta-rasa-bhāvaṁ
khinnas tvat-pada-nūpura-rāvam || 100 ||

“Because of great love for you, Your beloved does not cast a single glance upon all those young girls, and he constantly suffering thinking about wonderful sweetness of your ankle bells' tinkling.”

paśyann api sa na paśyati kiñcit
śṛṇvann api na śṛṇoti sa kiñcit |
tvām anu cintayate vraja-nāthaḥ
santata-vihita-tvad-guṇa-gāthaḥ || 101 ||

“Although looking with his eyes, he does not see anything at all. Although listening with his ears, he does not hear anything at all. Meditating only on you, the lord of Vraja constantly absorbed in singing your glories.”

kvāsi preyasi hā hā rādhe
mayy anukampāṁ kuru puru-bādhe |
smṛtvā mām upayāhi tvaritaṁ
vṛndā-vipinaṁ kuru sukha-bharitaṁ || 102 ||

“He calls out, ‘O where are you, my beloved? O Radha! Please be merciful to me, who greatly suffers! Remember me and come quickly, making Vrindavana forest filled with happiness!’

athavā sahaja-suvatsala-hṛdaye
nāyāsyasi katham anugata-sadaye |
tiṣṭhasi kuñje kvāpi nilīnā
rītir iyaṁtava surasa-dhurīṇā || 103 ||

‘O you whose heart is naturally endowed with loving compassion! Why have you not come to this forest? O you who are merciful to

your followers like me! May be you are hiding in some forest bower? These ways of yours are certainly so sweet!’

evam pralapati bahudhā kṛṣṇas
tvat-saṅgama-rasa-mātra-satṛṣṇaḥ |
tvām upanīya dhyānāt purataḥ
sa bhavati rasamaya-ceṣṭā-nirataḥ || 104 ||

“In this way, Kṛṣṇa repeatedly talks like a madman, being very eager only to the sweetness of your association. In meditation he constantly brings a vision of you before himself and this activity fills his mind with sweetness.”

candrāvalyādy-akhila-manojña-
vraja-vara-rāmā api sa rasajñaḥ |
kṛta-cāṭukṭiḥ paśyati na dṛśā
śvasiti paraṁ tava rati-rasa-satṛṣṇā || 105 ||

“The best charming and attractive girls of Vraja headed by Candravali speak pleasing words to him, but this clever Rasajna, knower of the relishable mellows, doesn’t even cast a glance in their direction, and only sighs, longing for the highest sweetness of your love!”

nānya-taruṇyā vārtāḥ kurute
nānyādattaṁ pibati na bhuṅkte |
anyāsparśana-darśana-virucis
tvat-paratāyām āste sa śuciḥ || 106 ||

“He does not even hear about other girls. He does not drink or eat any of the offerings brought by anyone else. He does not find pleasure in touching or looking at any other girl. With fixed devotion only unto you, he thus remains pure.”

vilasaty atikaruṇaṁ tava bandhur
dhṛta-bāṣpaugho yuvati mukhenduh |
sthira-cara-sattvāny api cakrandur
vṛndā-vipinam aśru-jala-sindhuḥ || 107 ||

“O you, who shining with great compassion! O youthful Radha! Moon-like face of your friend is constantly wet with streams of

tears. All the moving and non-moving creatures are also crying so much that Vrindavan forest become an ocean of tears!”

śoṣaṁ neṣyati hari-vapur uṣmā
tava vṛndāvanam atha rucirāśmā ।
keli-giris te dravatām yāyāt
plāvitam akhilaṁ vāśrair bhūyāt ॥108॥

“The heat of Hari’s body will surely dry your Vrindavan forest. Your Govardhana Hill, on which you enjoy pastimes and which is very beautiful with shining stones, will simply melt, and all Vraja will become inundated with flood of tears!”

sakalaṁ śrīmad-vṛndā-vipinaṁ
sakalaṁ gokulam api ca vyasanam ।
parama-durantam adya samupaiti
sakala-prāṇa-dhane pariśīdati ॥109॥

“Since Kṛṣṇa, life and treasure of all living beings, is feeling pain, therefore Vrindavana forest as well as whole Gokula is afflicted with unbearable suffering.”

tad-uru-nitambe na kuru vilambaṁ
cala sakhi kṛta-mat-pāṇy-avalambam ।
mada-kala-kādambaka-nikurambaṁ
tava gati-bhaṅgyā bhajatu viḍambam ॥110॥

“Therefore, o girl with broad hips, don’t delay any longer! O friend, take hold of my hand and let’s go! May your graceful gait put to shame the movement of many intoxicated she-elephants!”

atha durdharatara-manmatha-bādhā
kim api gaditum aśakan nahi rādhā ।
tad-dayitālir bahu-rasa-valitā
giram atilalitām avadal lalitā ॥111॥

After hearing these words, Radha was so agitated with the intolerable amorous desires inflicted by the god of love, that she was incapable of even saying anything. Seeing this, Lalita, Radha’s dearest friend adorned with great rasa, addressed the messenger with very charming words.

cala sundari kiṁ bahu-vacanena
vayam atitrptāḥ kṛṣṇa-guṇena |
yair anubhūtaritasya na caritaṁ
tac-chravaṇaṁ kuru tad-guṇa-bharitam ||112||

“He Sundari! O beautiful one! Leave this place at once! What is the use of speaking so many words? We have heard enough about the qualities of that boy! Find someone who doesn’t know Kṛṣṇa and tell him about Kṛṣṇa’s glories!”

vakrima-śāli-śyāmala-vapuṣaḥ
kā ‘sthā ṛju-śucitāyāṁ manasaḥ |
kṛtrima eva prema-vikāras
tasya mṛṣā vā tvad-vyāhāraḥ ||113||

“How are we expected to believe these stories about the supposedly sincere mentality and pure behavior of he whose dark form is fond of posing in a crooked stance? His symptoms of prema are artificial, and therefore your message is simply false!”

paśya dūti bahu-vallabha eṣa
vraja-pura-taruṇī-mohana-veśaḥ |
veṇu-dhvani-hṛta-gopī-vṛndaḥ
katham iha sakhyā mama sukha-gandhaḥ ||114||

“O messenger, please understand! This boy is very popular, his manner of dress is enchanting for the young girls of Vraja, and multitudes of gopis attracted by the charming sounds of his flute. How will this news bring even a slight fragrance of happiness to my friend Rādhā?”

manute yadi dayitā-gaṇa-mukhyāṁ
sa mama sakhīṁ nija-paramābhikhyāṁ |
tat katham ādau na tayā militaṁ
prāptānujño’nyābhir na yutaḥ ||115||

“If he considers my sakhi to be the foremost of all his beloveds, and the giver of his own glory, then why he not make it his first priority to stay with her? And why does he go off to sport with other gopis without her?”

tad alam alam kapataika-pareṇa
prakaṭita-mithyā-prema-bhareṇa |
tena dina-dvayam ekībhavatā
punar atha paramaudāsyam bhajatā ||116||

“Enough, enough speaking about this best of cheaters, who only pretends of having love! He will stay with Radha for only two days, and then he will suddenly become completely disinterested!”

kiṁ cāsmākaṁ kaṇṭha-gateṣu
prāṇeṣv anyāṁ vraja-vara-tanuṣu |
rādhā-bhartā katham iva śayanaṁ
neṣyati dhanyam api kṛta-karuṇam ||117||

“Furthermore, although our live airs have gone to our throats, this lover of Radha can still show favor to some other fortunate Vraja girl and personally take her to his own bed?”

lakṣmī-tat-pati-mohany api kā
vraja-bhuvy asmat-sakhy-anucarikā |
bhaviturṁ योग्या saha tat-patinā
yā nirlajjā kṛta-rati-kalanā ||118||

“Is there any girl within this realm of Vraja who enchants even Laksmi’s husband, and who is fit for becoming the maidservant of our friend Radha? Without shame even this gopi engages in loving-sports with Kṛṣṇa!”

gatvā sarvam idaṁ tvaṁ varṇaya
kāṁuka-mukuta-maṇiṁ sakhi sukhaya |
sa sukhaṁ viharatu saha-bahu-rāmas
tādṛśa-nikaṭaṁ na vayaṁ yāmaḥ ||119||

“O messenger! Go to that crest-jewel of lusty boys, and make him happy by narrating all these things! May he sports merrily along with many young girls, but we will never come into the presence of such a person as he!”

krīḍati sa bahu-kapata-nāṭikayā

mugdha-vraja-pura-yuvatī-ghaṭayā |
sumukhi vayan̄ tanurāgam ananyan̄
bibhratam eva bhajāmo dhanyam ||120||

“He acts out a drama of deceit before the naive young girls of Vraja, and thus he successes in seducing them. O girl with a beautiful face! But we shall maintain our policy of honoring only virtuous associates who are capable of undivided affection!”

rādhaikāntika-bhāvo na bhavet
sa yadi tadā syān̄ saṅgati-vibhave |
astu nirāśo mama tu sakhīyan̄
tādṛśa-rati-hṛd gamayatu samayam ||121||

“If Syama does not surrender to the standard of loving Radha with exclusive affection, then may he remain hopeless in achieving her company. And may our sakhi pass her time by keeping a similar detachment within her heart!”

tata āgatya tayā parikathite
sakale rādhālī-jana-lapite |
gopī-veśa-sthagita-samājah
svayam acalac chrī-vraja-yuvarājah ||122||

Then the messenger returns to Kṛṣṇa and narrates to Him all the statements of Lalita. Hearing this, the prince of Vraja then dresses himself up in the garb of a gopi. Seeing him in this disguise, all the assembled gopis are completely stunned.

dūtī-girāpi ca yadā vṛṣabhānu-putrī
naivāgatā rasa-vilāsa-vidhau vidagdha |
gatvā tadā svayam asau yuvatī-suveśas
tān̄ prema-vihvala-tanuṁ harir ānināya ||123||

When the clever daughter of king Vṛṣabhanu, knower of rasa pastimes, does not come to the forest rendezvous even upon hearing the words of the messenger, then Hari goes to her in the disguise of a beautiful young girl and personally brings her, who is overwhelmed with prema, to the rasa-mandala.

drutam iva sa gato rādhā-rāmaḥ

tad-guṇa-caritaiḥ paramābhirāmaḥ |
śirasi nihita-tac-caraṇa-parāgaḥ
prāha lalitam ativalad-anurāgaḥ ||124||

While singing of the most charming qualities and glories of Radha, Kṛṣṇa very quickly reaches her. Taking the dust of her feet upon his head, he addresses Radha in charming words speaking with profound feminine affection.

ahaha mahādbhuta-bhāgya-vipāke
tava padam atidurlabham api nāke |
adya dṛśātīṛṣā paridṛṣṭam
sprṣṭam jani-phalam akhilaṁ juṣṭam ||125||

“Ah! Because of my amazing great fortune, I have seen you with my thirsty eyes, and even touched your lotus feet, which are very difficult to attain! Now my life is successful!”

tava pada-paṅkaja-nakha-maṇi-candra-
jyotiḥ-prasarād diśi diśi sāndraḥ |
svānandāmṛta-sindhur apāraḥ
syandata evādbhuta-rasa-sāraḥ ||126||

“The effulgence of your jewel-like toenails, which are like the shining moons, spreads out into all directions, and blissful ocean of your unlimited glories flowing with the essence of amazing rasa!”

āścaryā te rūpa-camatkṛtir
āścaryā te rucir ucchalati |
āścaryā te madhura-vayaḥ-śrīr
lāsyaḥ harir api mūrcchati sa-śrīḥ ||127||

“Because of dancing of your wonderful astonishing beautiful form, wonderful waves of your bodily luster, and wonderful treasure of your sweet youthfulness, even Lord Narayana along with His consort Lakṣmī fall unconscious!”

janmani janmani dāsyā api te
dāsyā-padāśāṁ kā na hi kurute |
āstām aparaṁ śyāma-raso’pi

tvat-pada-kamale labhyaḥ ko'pi ||128||

“What woman does not want to become your maidservant and serve your lotus feet, which are bestowed with boundless sweetness of conjugal love, birth after birth? What more can I say?”

ko 'yam aho mama bhāgya-viśeṣaḥ
phalito galitas tarko'seṣaḥ |
yad iha mayā gatayā hari-kārye
prāpi paraś cintāmaṇir ārye ||129||

“Aho! What kind of unique fortune has dawned upon me today? O Arye! O respectable one! While going about and seeing Hari's affairs, I have suddenly attained a supreme cintamani jewel by somehow coming to this place!”

ramayāpy atidurlabha-pada-rajāsāṁ
mṛgyo niravadhi gokula-sudṛśāṁ |
vṛndāvana-vidhur api tava dāsī
bhāgya-kalāyāś ciram abhilāṣī ||130||

“Dust of your lotus feet is rarely obtained by the beautiful-eyed girls of Gokula as well as by the goddess of fortune herself! What more can be said? Even Kṛṣṇa, moon of Vrindavana, always hankers for attaining the great fortune of your maidservants!”

nāpekṣā mama mohana-rāje
taddhita-hetoḥ kṛtim api na bhaje |
yan me tvat-saṅgād anyad akāmyaṁ
tad api tad uktaṁ kathaye ramyam ||131||

“Now I do not care at all for that king of charmers, nor do I endeavor on his behalf. This is because since I have been in your presence, I find everything else to be uninteresting. But nevertheless, I will somehow relate the pleasant speech uttered by Kṛṣṇa.”

ayi vara-sundari nāgari rādhe
kuru hari-vacane hṛdayam abādhe |
yan mama mukhataḥ śravaṇa-puṭena

svaditarṁ tvāṁ vaśayeta rasena ||132||

“O most beautiful heroine Radha! Please take to heart these words of Hari, which destroy all troubles. By relishing the topics flowing from my mouth with your ears, you will be filled with rasa.”

payasa iva drava-bhāvaḥ sahajaḥ
praṇaya-mahaughas tava mayi sunijaḥ |
sumukhi tad adya kim evaṁ asāraṁ
mayi kuruṣe guṇa-doṣa-vicāraṁ ||133||

“Kṛṣṇa said, ‘Just as water is liquid by nature, similarly your great affection for me is like a strong current. O Sumukhi! O beautiful-faced girl! Why then are you engaged today in this useless discussion of my faults?’

tava rasa-puṣṭi-kṛte vraja-rāmā
murali-raveṇa hṛtā abhirāmāḥ |
tatra vṛthā kim udghaṭaya doṣaṁ
bhavatu prāṇeśvari bhaja toṣaṁ ||134||

‘I call the attractive girls of Vraja with the music of my flute only in order to nourish your own enjoyment, why then do you label this as a fault of mine? He Prāṇeśvari! O goddess of my life! May there now be harmony, please be pacified!’

gopa-kīṣoryas tvad-bhrama-bhuktāḥ
kāścana thutkṛtyātha tyaktāḥ |
śrutvā kāścid anuttama-rūpās
tyaktā anubhūyānurūpāḥ ||135||

‘Sure I have enjoyed some young gopi, but only because I have mistaken her to be you! After understanding that she is actually not you, I then consider her to be truly repulsive and cast her away. After hearing about the supreme beauty of another girl, I seek her out and, realizing that she also is not as beautiful as you, I reject her also!’

anyā daśa-pañcaikībhūya
kṣipta-hriyo mām raha ānīya |
pāṇau pīta-paṭe vā dhṛtvā

mattāḥ sakṛd adhara-madhu pītvā ||136||

‘Another group of five or ten gopis then band together and shamelessly grab me by the hands and pull me by my yellow garments to a solitary place. Tasting the honey of my lips just once they become fully intoxicated!’

ekā kāpi tavāste योग्या
vraja iti dūtī-jana-vāg-bhaṅgyā ।
kācana kācana bhuktvā tyaktā
sāmpratam atra vayan suviraktāḥ ||137||

‘When I am enjoying some gopi here or there, a messenger will always appear and say, "There is only one girl in Vraja who is suitable for you!" Hearing this, I immediately give up my enjoyment and leave this gopi alone. In this matter I am presently very renounced!’

hari hari kāma-mahāmbudhi-pāraṁ
kā vā neṣyati mām sa-vikāraṁ ।
sthitavān evaṁ aharniśam antaś
cintā-tatim amilan nija-kāntaḥ ||138||

‘Alas! Alas! Since I am seized by this sickness, will anyone take me across the great ocean of amorous desires? Day and night I am plagued with this dilemma. You have certainly ensnared your own lover within the net of all-absorbing anxieties!’

tvad-vana-madhya-suptam atividhuraṁ
tvaṁ mā bodhitavaty asi madhuraṁ ।
svātmānaṁ śrī-rādhā-nāmnīm
prakaṭita-mac-cintātiga-dhāmnīm ||139||

‘Feeling greatly distressed in your separation, I went into the middle of your forest and lay down. Then you came to me in a dream and revealed a vision of your own sweet form with beautiful name “Radha”, thus waking me up.’

svapne jāgaraṇe vā preyasi
pūrvam api tvaṁ hṛdi me sphurasi ।
bahir idam anupalabhya tava rūpaṁ

bambhramīmi kṛta-mithyāropam ||140||

‘O beloved! Whether I am awake or whether I am dreaming, you are prominently manifest within my heart. Externally, if I cannot attain your company, then I must simply wander here and there in a bewildered condition, mistaking other girls to be yourself!’

sahajād eva tu divyā muralī
svayam adhigāyati nāma-guṇālīḥ |
tava paramādbhuta-madhurima-bharitā
dina-niśi na mayā kṣaṇam api rahitā ||141||

‘My divine murali flute is naturally accustomed to loudly singing your name and glories. Day and night I am unable to give up your name even for a moment, because it is filled with your supremely wonderful sweetness!’

gāyati muralī mama kim apūrvam
santatam iti vismita-dhīr abhavam |
ahaha purā karuṇā-mayi samprati
dhanyatamām staumy anīśam amuṁ prati ||142||

‘My mind is always absorbed with wonder, “What matchless song does my flute sing?” Ah! What a great mercy! Now I constantly praise my most fortunate flute!’

anayā sahaja-tvad-guṇa-rasayāpy
adya kṛtās tvayi kāku-pracayāḥ |
dustara-kāma-kadana-dalanāya
preyasi katham api tava milanāya ||143||

‘O beloved! Being naturally overcome with the sweetness of your qualities, that flute offers countless sorrowful sounds today, as if trying to arrange our meeting and thus vanquish great unbearable torment of my lusty desires!’

tvan-nāmaika-parā mama muralī
svayam āyan mugdhā kulaṭālī |
tatra na kuru mayi doṣāropam
nanu rasa-rūpam api tyaja kopam ||144||

'My murali calls your name only, but whenever it does so, silly and unchaste girls come to me of their own accord. Please do not consider this as my fault. Even though your anger is full of rasa, please give it up!'

tvat-saṅgama-rasa-nirasaj-jīvaḥ
praṇayini śaṅkā-rahito'tīva |
dīna-dayāṛtaḥ kutukita-hṛdayaḥ
kheḷāmy āhr̥ta-gopī-nicayaḥ ||145||

'He Pranayini! O beloved! Without sweetness of union with you, my very life-force withered and therefore I have become quite fearless. Since I am naturally merciful to submissive souls, as well as influenced by a playful heart, I have sported with the gopis who had come into my presence.'

suprasanna-vadanām na nirīkṣe
tvām yadi kṛta-maj-jīvana-rakṣe |
ko nu tadā mama kautuka-kāmaḥ
kāyāder api vṛtti-virāmaḥ ||146||

'Without seeing your shining pleasant face, I can't maintain my life, and then what is the use of my playful amorous behavior? All the functions of my body and mind would then be stopped.'

kṣānti-sneha-kṛpā-maya-prakṛte
nija-bhṛtye mayi dīne praṇate |
kaṛṇa-jāpam api kurvaty ālī-
nikare neṣyāpy āgaḥ-paṭalī ||147||

'O embodiment of forgiveness, affection and compassion, please accept obeisances from your humble servant! Even though your girlfriends have filled your ears with a host of my faults, please do not accept those narrations to be true!'

atha hata-bhāgyatame mayi rādhe
nāśu prasīdasy amad-aparādhe |
tvat-padakāṅkita-vṛndā-vipine
kāpi daśā syān mama mṛga-nayane ||148||

‘O Radha! O doe-eyed girl! If you are not merciful to this unfortunate servant, who is free from any offenses, then in this Vrindavana forest marked with your footprints he will surely perish!’

śrutvaivaṁ hari-vākya-kadambā
neṣyasi yadi cala tiṣṭha sukhaṁ vā |
mama tu bhavatyāḥ śrī-pada-kamalād
itara-pade dhīs tanur api na calā ||149||

“After hearing these words of Hari, if you have developed desire to go to him, then please depart now, otherwise just continue staying here happily. As for myself, I find that my mind as well as my body are unable to move even a step away from your beautiful lotus feet!”

sāśru sa-gadgadam iti nigadantaṁ
kāntā-veśa-dharaṁ nija-kāntam |
vismaya-mūkāsv āliṣu rādhā
prāha sarasam idam anurāgāddhā ||150||

After hearing this wonderful speech spoken with choked voice and tearful eyes by her own lover disguised as an attractive young girl, Radha and her sakhis were astonished and all fall silent. Then Radha, who has become blinded with loving affection, begins to speak with sweet words.

śyāmala-gopa-kīśori tvayi me
kṛṣṇa ivātmā prītiṁ cakame |
kva sthitavay asi kālam iyantaṁ
puṇyais tava mukham aikṣi sukāntam ||151||

“O Syamala-gopa-kisori! O dark-complexioned young cowherd girl! Beholding you, I feel the same love and attraction that I have for my dearest Kṛṣṇa! Until now, where have you been living? By great fortune today I have seen your charming face!”

prāyas tivratarānudhyātāḥ
kṛṣṇas tvaṁ mama susakhī-bhūtaḥ |
idam atibhadrataraṁ yad aśaṅkaṁ
sādhū nidhāsyē priyatamam aṅkaṁ ||152||

“It must be that because I was constantly meditating on my beloved Kṛṣṇa, therefore you – of dark complexion similar to his – have now come to be my good girlfriend. This is my great fortune! For now, I may firmly embrace your beautiful form, which is very dear to me, without fear!”

yadi mama katham api tādṛśa-veśaḥ
smṛti-patham eyān nija-hṛdayeśaḥ |
barhottaṁsā vādita-varṁśā
sukhayiṣyasi mām tvaṁ tad-veśā ||153||

“Since the lord of my heart has arisen out of my meditation and appeared before me in such a dress as this, then if you would just put on a crown decorated with a peacock feather, and play some flute music, then in that costume you would give me great pleasure!”

yad api parārdhān harir aparārdhān
akṛta tathāpi kṣamate rādhā |
yat te vadana-candra-saundaryaṁ
svam api mamākṛiṇād āścaryam ||154||

“Even if Hari were to commit a millions of offenses, Radha would still forgive him, for by gazing upon the amazing beauty of your moonlike face, my all-in-all has been purchased!”

ehy ehi sphuṭa-nīla-saroruha-
sukumārāṅgi sakhīm upagūha |
snehottarale mām hari-viraha-
prabhavaḥ śāmyatu bata tanu-dāhaḥ ||155||

“Come, come here, o girl whose excellent youthful limbs are tinted like freshly-blown blue lotuses! Ah! Give this girlfriend of yours, who is trembling with loving affection because of separation from Hari, a tight embrace, and mitigate the burning torment in my body!”

ity uktvāsīd vṛṣabhānu-sutā
sapadi vivṛddha-praṇayāvaśatā |
prāṇa-patiṁ pulakāñcita-gātrā

parirabhyāste mukulita-netrā ||156||

Saying this, daughter of king Vrsabhanu becomes overwhelmed with increasing loving affection, and she suddenly rushes forward with half-closed eyes and hairs standing on end, and embraces the lord of her life.

atha parirabhya hariḥ paricumban
mukham arasayad api cādhara-bimbam |
kuca-mukule nakharāṅkura-dāyī
kṛṣṇo'bhūt punar iti vā kumāyī ||157||

Now Hari embraces Radha and starts profusely kissing her face and relishing her bimba-fruit lips. Scratching her breasts with the tips of his fingernails, he again assumes his form as Kṛṣṇa, and stands there with a cunning smile.

jñātaṁ jñātaṁ aho rasa-bharitaṁ
dhūrta-maṇe tava skalaṁ caritaṁ |
iti sahasita-rādhērta-hṛṣṭaḥ
kuñja-gṛhāntaḥ sapadi praviṣṭaḥ ||158||

Radha exclaims with laughter, “Ah! O Dhurta-mani! O crest-jewel of cheaters! I have known, I have known everything about all of your rasa-laden endeavors!” Becoming jubilant upon hearing Radha’s words, Kṛṣṇa quickly escorts her into the forest bower.

kalita-yuvati-veśo māninīm etya rādhāṁ
harir anunaya-kāku-vyākulokti-prapañcaiḥ |
sapadi sahaja-vṛddha-prīti-dattāṅga-saṅgāṁ
sa jayati parihr̥ṣyan gādham āliṅgya kāntām ||159||

Hari assumed the disguise of a young girl came before the frowning Radha and spoke many supplications and earnest appeals. Thus he quickly received the gift of the Radha’s limbs which were enlivened by the natural increase of loving affection. All glories, all glories to he who feels very jubilant while clasped in his beloved’s embrace!

atha sahajojjala-bhāvōjjṛmbhaḥ
priyayā lambhita-bhuja-parirambhaḥ |

prakāṣa-tanuḥ sa śyāma-kīśoras
tan militaś calito rati-coraḥ ||160||

Now that dark youth, whose form has arisen from the blossoming of naturally brilliant ecstasy, who has received the embrace of his beloved's extended arms, and who has at last revealed his true identity – thus united with her again. Now Kṛṣṇa, the love-thief, travels toward the rasa-mandala area.

tau rasa-mūrti rādhā-kṛṣṇau
śrī-vṛndāvana-rāsa-satṛṣṇau |
atiśuśubhāte mohana-veśau
pratipada-viracita-keli-viśeṣau ||161||

Radha and Kṛṣṇa, the embodiments of divine sweetness, are now very eager to enjoy the rasa-dance in Sri Vrindavan. Dressed in most brilliant and enchanting garments they walking throughout the forest, and at every step they playfully engage in different games.

gaura-śyāmala-mohana-mūrti
niravadhi-vardhi-madana-rasa-pūrti |
nirupama-nava-tāruṇya-praveśau
rāsa-vilāsocita-vara-veśau ||162||

The two captivating forms of fair and dark, filled with ever-increasing madhurya-rasa, having entered matchless fresh youth, donned superb garments that are suitable for dancing and sporting in the rasa pastimes.

veṇī-cūḍā-racita-sukeśau
mitha udbhavad-atimadanāveśau |
aruṇa-pīta-paṭa-vara-paridhānau
diśi diśi visarad-dīpti-vitānau ||163||

Their beautiful hair is nicely done up – hers with a braid and his with a topknot. They are experiencing a mutual enticement that swells with the extreme obsession of love. They are wearing exquisite garments – hers of reddish color and his of of yellow. They radiated effulgence which spread in all directions.

rati-rati-nāyaka-koṭi-vilāsau
madhura-viloka-paraspara-hāsau |
mitha āśleṣita-nija-tanu-deśau
pulaka-mukula-kula-satatonmeṣau ||164||

They display millions of pastimes of Rati and Kamadeva. They laugh seductively as they cast sweet glances at each other. As they embrace each other, their hairs stood on end and appear to be clusters of fresh flower buds.

mitha uru-vidha-kṛta-narmālāpau
nava-nava-nirmita-keli-kalāpau |
vividha-bhaṅgi-gati-vijita-marālau
nūpura-rasanā-kvaṇita-rasālau ||165||

They address each other with many different kinds of joking statements, and at every moment invented ever new amorous pastimes. Acting out numerous modes of playful strides, their walking defeats the gait of majestic swans. Their anklebells and belts sounded sweetly.

rucirāndolana-subhuja-mṛṇālau
gala-dolāyamāna-vara-mālau |
mitha utpulaka-bhujā-kalitāṁsau
savya-tad-anya-bhujāmbuja-vaṁśau ||166||

Their attractive lotus stem-like arms with hairs standing on end swing gracefully. Radha holds a lotus flower in her left hand, and Kṛṣṇa holds a flute in his right hand. As they walk, placed their arms on each other's shoulders, the flower garlands hanging from their necks swing to and fro.

mitha īkṣita-mukha-candra-sahāsau
śruta-pūra-niraterita-vaṁśau |
druta-kāñcana-marakata-ruci-caurau
sarvādbhutatama-divya-kiśorau ||167||

They smile brightly as they gaze at each other's moon-like face. Kṛṣṇa plays on his flute and Radha's ears are fully satisfied while listening to his melodies. One of them steals the luster of molten gold, and the other steals the shining of sapphire. In all possible

ways, this Divine Couple broadcast an atmosphere that causes great amazement.

nitya-madhura-vṛndāvana-keli
śuddha-mahā-rasa-pūrṇa-guṇālī |
kalita-muraja-vara-tāla-suvīṇair
nṛtya-gīta-vara-vādyā-pravīṇaiḥ |
rādhā-kṛṣṇa-rasaika-prathanaiḥ
sahitau surasollasitāli-janaiḥ || 168 ||

This pair sports eternally sweet pastimes in Vrindavan. They are embellished with a host of attributes that are overflowing with pure madhurya-rasa. They travel in the company of their girlfriends, who expertly dance, sing and play on muraja drums, karatalas and vinas as they walk. They are expand the celebrating of Radha and Kṛṣṇa's divine mellows, and due to being immersed in that sweetness, they are experiencing a great joy.

mañimaya-peṭikāntar-upanihitam
rāsa-vilāsopakaraṇa-jātam |
ādāyātiharṣa-bhara-bharitās
tat-sevaika-parā anuyātāḥ || 169 ||

Following behind in this procession are the maidservants, who are exclusively dedicated to rendering menial services to the Divine Couple and their girlfriends. These maidservants, filled with great happiness, are carrying small jewelled cases full of various items suitable for the sweet pastimes.

śuddhojjvala-prema-rasaika-śakti-
tadvat-svarūpau sukha-sāra-rāśī |
tau naḥ kiśorau gaura-nīlau
kheḷāyatām citra-manoja-līlau || 170 ||

May our young couple, the very form of śakti and śaktimān, filled with pure and splendid amorous sweetness and the essence of happiness, and with golden and blue complexions, engaged in various wonderful, amorous pastimes, play!

gatvā tāv atha vṛndāraṇyam
sva-gati-purastād utsava-śūnyam |

paricaraṇollasita-vraja-yuvatī-
madhye rejatur adbhuta-dīptī || 171 ||

Finally Radha and Krsna arrived in the forest of Vrindavana, which prior to their presence was devoid of festivities. With charming radiance, they shone among the young Vraja gopis who were enthusiastic to serve.

kāścana cakruḥ pada-saṁvāhaṁ
kāścana bhejuḥ suratotsāham |
kāścana gandhair vyālapann aparāḥ
kaṇṭhe nidadhur mālā rucirāḥ || 172 ||

One girl starts massaging their feet, while another stimulates their love play. Someone smears Radha and Krsna with scented ointments, and another places charming flower garlands around the couple's necks.

cakrur athaikā bhṛkuṭi-vilāsaṁ
vidadhuḥ kāścana rati-parihāsaṁ |
kāścana mṛdu mṛdu vidadhur vyajanaṁ
kā api cakrur bhūṣā-racanam || 173 ||

One girl playfully moves her eyebrows, while another makes amorous jokes. Someone gently fans Radha and Krsna, and another decorates them with various ornaments.

nāga-valli-dalam ujjala-candraṁ
dattavatī kāpy adhimukha-candram |
nava-nava-kāma-kalāvirbhāvaṁ
vyañjitavatyaḥ kāścana bhāvam || 174 ||

One girl offers betel nuts and camphor to their moon-like mouths, while another stimulates ever fresh amorous skills of Radha and Krsna.

mṛdu mṛdu vīṇādy-atiniravadyaṁ
vāditavatyaḥ kāścana vādyam |
kāścana sañjagū rasānurāgā
madhuram udañcita-pañcama-rāgāḥ || 175 ||

Some gopis softly play music on vina and other musical instruments, while others, filled with ever-fresh affection, sing the pancama-raga in high notes.

bahu-vidha-hastaka-gati-līlābhiḥ
kāścana valitā nṛtya-kalābhiḥ |
priyayor upari supuccha-cchatraṁ
kāścana jagṛhuḥ parama-vicitram || 176 ||

Someone displays the dancing arts with a variety of hand gestures, and another holds colorful flower umbrella over the heads of Radha and Krsna.

vara-nāgarikā-vara-nāgarayor
unmada-madana-rasa-prahasitayoḥ |
prāpya tayoh kara-padmāt pramadāḥ
kam api prasādaṁ vyalasan pramudāḥ || 177 ||

Krsna, the best of lovers, and Radha, the best of heroines, intoxicated with madhurya-rasa, make jokes and laugh loudly. Obtaining prasada from their lotus hands, the gopis become filled with great joy.

chittvā chittvā vīṭaka-bhedān
lalita-lavaṅga-kramuka-cchedān |
rasika-mithunam upayojitavatyah
kāścana kāśca patad grahavatyah || 178 ||

Some gopi offers tambula with clove to the rasika couple, and another stands nearby holding spittoon in her hands.

karpūrādi-suvāsita-śītaṁ
bhṛṅgāreṇa salilam upanītam |
kṛtvā priya-mithunena nipītaṁ
svaṁ vidadhuḥ kāścana supṛītam || 179 ||

Some gopi brings a pitcher with fresh cool water scented with camphor and other fragrances, and, offering it to a dear couple, feels happy.

āpuḥ kāścana kaṇṭhaga-mālāḥ

svābharaṇāni ca kā api bālāḥ |
vara-tāmbūla-suvīṭakam anyāś
carvitam eva tu kāścana dhanyāḥ || 180 ||

Some girls receive the garlands from couple's necks, while another receive a gift of their ornaments. Other fortunate gopis receive remnants of chewed tambula.

ekāḥ snigdhāliṅgam āpuḥ
kara-dhṛtyaiva kāśca paryāpuḥ |
kāścana kaṇa-kathābhir muditāḥ
kāścit kvacana ślāghana-mahitāḥ || 181 ||

Some receive loving embraces while others had their hands held by the couple. Some feel joy on hearing confidential messages in their ears, while another is praised by the couple.

atha suratotsuka-rāmā-vṛndam
durdhara-kāmārtibhir atyandham |
dṛṣṭvātyutkaṭa-bhāva-vikāram
rādhā nija-patim avadad udāram || 182 ||

Seeing that the gopis, excited with the anticipation of amorous enjoyments, has become utterly blinded by the unbearable affliction of passion, Radha addresses her lord with beautiful words.

abalāḥ priya viṣama-smara-bādhās
tām tu na dīṣet truṭim api rādhā |
tac chṛṇu kathayāmy ekam upāyam
ramayasi yena yuvati-samudāyam || 183 ||

“O Priya! O beloved! These gopis are afflicted by intense passion, but I do not desire that they suffer even a little! Please listen. I will explain a method by which you can cure all these young girls.”

kānta kadācin mama saṁkalpaḥ
samabhūdakṛta-vicāro'nalpaḥ |
bahu-rūpaṁ tvām ramayitum urubhir
bahubhī rūpair bahu-vidha-ratibhiḥ || 184 ||

“O beloved! One time in meditation I developed a great desire – a desire to have you enjoy in many forms with many girls.”

atyutkaṇṭhābhara-bhāvanatas
tvan-mad-rūpa-stomodayataḥ |
kelaya uru-vaidagdhyā vihitā
mānasa-pūrtiḥ kāpy ata uditāḥ ||185||

“With a manifestation of many your and my forms, please perform pastimes with great skill and my mind will thus be fully satisfied.”

priya-sakhi kiṁ nu karoṣīty uktvā
gātre mama kara-ghātaṁ kṛtvā |
sakhyā bhagna-samādhir nayane
unmīlyāhasam akhilākālāne ||186||

“Seeing me meditating, some gopi struck me with her hand and said, ‘O Priya-sakhi, what are you doing?’ and thus my samadhi was broken. Opened my eyes I laughed at all my desires.”

sampraty api ca muhūrtaṁ dhyātvā
kurve bahu-rūpaṁ rasayitvā |
rūpais tair abhirūpair nāgara
gokula-yuvati-gaṇais tvaṁ vihara ||187||

“Now, meditating for a while, I will produce many relishable forms of myself. O Nagara! O lover! Please enjoy with these young girls of Gokula, by manifesting many attractive forms also!”

śaiśava iṣṭa-yoga-māyādān
mama saṅkalpa-siddhim atirasadā |
tvam ananyānurāga-patir abhavas
tad astu sukha-sīmānubhavaḥ ||188||

“When I was a little girl, my worshipful deity, Yoga-Maya, gave me the blessing that my desires would be fulfilled. She said, ‘May you obtain a fully devoted lover, and in his company may you realize the highest happiness, sharing with him your undivided affection!’”

atha citrekṣaṇa-kutukini ramaṇe
smayavati cātha rahasyāligāṇe |
kiñcit smita-ruci mohana-vadanam
dadhyau rādhā mukulita-nayanam || 189 ||

Hearing this, Kṛṣṇa becomes excited to behold something wonderful, and the assembled gopis start smiling secretly. Now Rādhā with a slight smile on her charming face closes her eyes and begins to meditate.

prakaṭāḥ priyatama-mūrtir madhurā
dṛṣṭā lobhād atikāma-dhurā |
kṛtvā svam api ca sā tāvantaṁ
vyasṛjac cumbita-parirabdham tam || 190 ||

Seeing that her beloved Kṛṣṇa has manifested many attractive forms endowed with intense amorous desires, Rādhā, expanding her own forms, causes them all to kiss and embrace Kṛṣṇa's forms.

atha kalita-priya-pāṇi-sarojā
rādhātīva-vivṛddha-manojā |
mañjula-kuñja-vilokana-kapaṭād
gahana-vanaṁ sahasaiva praviṣṭā || 191 ||

After that Rādhā, with increasing passion, taking the lotus hand of her beloved Kṛṣṇa, suddenly entered a dense forest on the pretext of viewing a charming bower.

sa bahu-rūpa-harir aramata tābhiḥ
prathamojjvala-rasa-rabhasa-yutābhiḥ |
rasika-śiromaṇir atirasikābhir
madhurima-rāśir adhika-madhurābhiḥ || 192 ||

Then Kṛṣṇa, the crest jewel of rasikas and a heap of sweetness, in many forms enjoyed with the young gopis filled with madhurya-rasa and divine sweetness.

prathama-samāgama-hrī-bhaya-valitā
dūrāt tūṣṇīm āsthita-vinatāḥ |
kāścana ninye śayanam udāraḥ

sānunayaṁ kṛta-bāhu-prasāraḥ || 193 ||

Some gopis were filled with shyness and fear on first meeting with him, and remained far off and silent, with bowed heads. Compassionate Kṛṣṇa, spreading his arms, led them to the bed with consoling words.

kim api karomi na te bhaja śayanaṁ
svajane kim idam aho saṅkucanam |
pāyaya kim api vaco'mṛtam atulaṁ
svīkuru gandha-mālya-tāmbulam || 194 ||

“I will not do anything to you. Just lie on this bed. Ah! Why are you so hesitant in front of your own family member? Please have me drink the nectar of your incomparably sweet words. Kindly accept these fragrant ointments, flower garland and tambula.”

kām api dhanyām ity anunīya
smita-ruci-rucirām sahasānīya |
śayanaṁ neti sagadgada-vacanām
alam āśliṣyācumbat pramanāḥ || 195 ||

Pacifying one fortunate young gopi, who showed an attractive smile, Kṛṣṇa brought her to the bed. As she said “No!” in a choked voice, he joyfully embraced and kissed her again and again.

nidrā-vyāja-vimudrita-nayānaṁ
vadanam cumbitam anyāḥ śayanam |
prāptāḥ svasya hasann uru-pulakaḥ
paryarabhata nava-nāgara-tilakaḥ || 196 ||

When some gopis kept their eyes closed in fake sleep as they lay on the bed, Kṛṣṇa, the best of young lovers, kissed their faces and, laughing, with hair standing on end, embraced them.

neti-vacana-racanā api cānyāḥ
kara-kamale dhṛtavān atidhanyāḥ |
ānīyāṅkam asau kusumālīm
aracayaḍ alaka-caye vanamālī || 197 ||

When other gopis said “No!” Vanamali held their lotus hands, put them on his lap, and began to decorate their hair with flowers.

kāścana hāra-latārpaṇa-kapaṭād
unmada-kara-mṛdita-stana-sughaṭāḥ |
sukham api duḥkham ivābhinayantīr
vikṣya hariḥ sa jahāsa lasantīḥ || 198 ||

On the pretext of giving necklaces to other gopis, he began squeezing their breasts with his passionate hands. Though joyful, they pretended to be unhappy. Seeing this, Hari smiled brightly and laughed.

kuca-mukulādaḥ kṛta-nakha-likhanāḥ
pītādhara-dala-kṛta-rada-dalanāḥ |
tāsām uttambhita-puru-madanāḥ
sa hariḥ akhelac cumbita-vadanāḥ || 199 ||

Scratching flower buds of their breasts with his nails, and drinking the nectar of their flower petal lips biting them with his teeth, becoming more passionate, his face kissed by them, Hari enjoyed.

sahasā nīvī-bandhana-militam
sambhrama-yuta-yuvatī-kara-vidhṛtam |
atidurdhara-madanātyuttarālam
tad ativireje hari-kara-kamalam || 200 ||

Hari’s beautiful lotus hands, trembling with intense passion, suddenly met their belts, which the frightened young gopis protected with their hands.

reme madhupatir atha lalanābhir
bahuvidha-surata-baddha-racanābhiḥ |
rati-rasa-rabhasollasita-tad-ūruḥ
sparśana-bahu-paripātī-cāruḥ || 201 ||

Kṛṣṇa, the lord of sweetness, enjoyed with the gopis using many amorous skills. Overwhelmed with strong passion, he again and again cleverly touched their beautiful thighs with great joy.

With his thighs joyful from strong passion, he displayed great skill when they touched him.

ucchrñkhala-rati-khelā-śrāntaḥ
pronmada-rati-rabhasodyata-kāntaḥ |
tan-mukha-vīkṣaṇa-kṛta-parihāsaḥ
smera-mukho'modata saviḷāsaḥ || 202 ||

Fatigued from unrestrained love making, having raised gopis' passionate love, the joyful Krsna playfully smiled and laughed on seeing their faces.

itthaṁ viharati rādhā-ramaṇe
valad-abhimāne yuvati-vitāne |
tāni pidhāya saka-rūpāni
kāpi vijahre rādhā-jāniḥ || 203 ||

When the young gopis became very proud of enjoying along with Krsna, the lover of Radha suddenly concealed his expanded forms and went to play somewhere else.

ānīya gopa-taruṇīr muralī-raveṇa
rādhām api pracura-kākubhir āgamayya |
tāsām sva-klpta-rati-santatijābhimāna-
śāntyai kṛpānidhir atha priyayaika āsīt || 204 ||

Having attracted the young cowherd girls with the music of his flute and bringing Radha also by his sorrowful words, Krsna, the ocean of mercy, in order to dispel the gopis' pride due to enjoying amorous pastimes which he designed, went elsewhere with his beloved Radha alone.

kṛṣṇam adṛṣṭvā gopyo'navadhau
sapadi nimagnāḥ śoka-payodhau |
hā nātheti vyākula-vacanāś
ceruḥ parito vihvala-karaṇāḥ || 205 ||

Not seeing Krsna, the gopis immediately fell into a boundless ocean of lamentation. With an agitated heart, they called, "O Natha! O lord of our life!" and restlessly wandered, searching for Krsna everywhere.

cinmayam antar-udita-hari-rūpaṁ
mūrtam ivācyuta-surata-sarūpaṁ |
vṛndā-vipina-latā-taru-vṛndaṁ
tāḥ papracchur nija-sukha-kandaṁ || 206 ||

Thinking of the divine form of Hari appearing in their hearts, they inquired from all the creepers and trees in the Vrndavana forest about Acyuta, the source of their happiness and the embodiment of amorous love.

bho aśvattha-plakṣa-vaṭā vaḥ
kiṁ dṛṣṭo harir ānata-bhāvaḥ |
sa hi naś corita-hṛdayo yātaḥ
prema-hasita-dṛka-śara-saṅghātaḥ || 207 ||

“O asvattha, o plaksa, o banyan! Have you seen submissive Kṛṣṇa? Stealing our hearts with his smiles, and piercing us with the arrows of his loving glances, he left us.”

bho bhoś campaka-keśara-nāga
priyakāśoka-bakula-punnāga |
jambū-kuravaka-panasa-rasāla
kramuka-kūtaja-baka-tāla-tamāla || 208 ||

“O campaka, kesara and naga! O priyaka, asoka, bakula and punnaga! O jambu, kuravaka, jack fruit and mango trees! O kramuka, kutaja, baka, tala and tamala!”

ahaha mahānto yūyaṁ sadayā
vayam api viraha-vyākula-hṛdayāḥ |
kathayata mānavatī-hṛta-māna-
smita-vadanasya hareḥ padavīṁ naḥ || 209 ||

“Ah! You are all great souls, merciful to others! Our hearts are pained with separation. Please tell us where has gone smiling Hari, who has stolen the hearts of us proud girls?”

ayi sakhi mādhamā malati malli
jāti yūthi nīlini śephālī |
mā gopayata gopa-kula-tilakaṁ

kr̥ta-kara-saṁsparśaṁ kila rasikam || 210 ||

“O friends madhavi, malati, malli, jati, yuthi, nilini and sephali! Please, do not hide from us that rasika Kṛṣṇa, the decoration of the cowherd family, who has touched you with his hand!”

ayi kalyāṇi tulasi hari-caraṇā-
mbuja-dayite tvaṁ kuru vaḥ karuṇām |
kvāste vada no jīvita-bandhuḥ
sakala-kalā-nidhi-rati-rasa-sindhuḥ || 211 ||

“O auspicious tulasi, dear to Hari’s lotus feet! Please, be merciful and tell us where is Kṛṣṇa, the friend of our lives, the abode of all arts and the ocean of rasa?”

atha kāścana hari-līlā-lalitā
anukṛtavatyō mitha āvalitāḥ |
atyāveśād vismṛta-dehāḥ
kāścana bhejur madhura-tad-īhāḥ || 212 ||

Gathering together, some gopis imitated the charming lilas of Hari, forgetting their own bodies out of deep absorption, while other gopis glorified Kṛṣṇa’s sweet activities.

druma-latikāḥ punar api pr̥cchantyah
kuñjaṁ kuñjaṁ muhur abhiyāntyaḥ |
dadṛśuḥ kva ca pada-paṅktiṁ lalitām
dhvaja-vajrāṅkuṣa-padmādi-yutām || 213 ||

Again, they began asking the trees and creepers about Kṛṣṇa, wandering from bower to bower again and again. In one place they finally discovered his beautiful footprints marked with the signs of the flag, thunderbolt, elephant goad and lotus flower.

jñātvā hari-pada-cihnaṁ rāmā
mṛgayantyas tair atyabhirāmāḥ |
anyā api pada-lakṣma-śreṇīr
dadṛśur ivādbhuta-madhurima-veṇīḥ || 214 ||

Joyfully recognizing Kṛṣṇa's footprints, the gopis continued searching. Then others saw another line of footprints, resembling an astonishing stream of sweetness.

śrī-rādhāyā iti nirdhāraṁ
kṛtvā bahu-vidha-vihita-vicāraṁ ।
ūcus tat-paṅkaja-yugale
valad-atibhāvā rasa-bhara-vahale ॥ 215 ॥

After careful consideration they concluded these were the footprints of Radha. Attracted to these most delightful footprints, they spoke with loving affection.

antarhite dayitayā saha kṛṣṇa-candre
gopyo mahā-niviḍa-śoka-tamobhir andhāḥ ।
prṣṭvā muhur druma-latā anukṛtya līlāṁ
dṛṣṭvā padāni tu tayoh samavarṇayāms tāḥ ॥ 216 ॥

When Kṛṣṇa, the moon of Vraja, disappeared along with his beloved Radha, the gopis, blinded by the darkness of intense lamentation, asked the trees and creepers, imitated Kṛṣṇa's pastimes, and, seeing the footprints of the couple, began to describe them.

kṛṣṇa-padāṅkaṁ paśyata kāmāṁ
rādhā-pada-lakṣmyāpy abhirāmaṁ ।
sakhya idaṁ khalu darśitam anayā
dīnatam āsv atinirbhara-kṛpayā ॥ 217 ॥

“O friends! Behold to your heart's content the attractive footprints of Radha and Kṛṣṇa, which, by their great mercy, they have shown to us, who are most unfortunate!”

preṣṭhatamāṁsārpita-bhuja-vallīḥ
paramojjvala-rasa-kalpaka-vallīḥ ।
rādhā dhruvam iha līlā-gatibhiś
calitā mṛdu mṛdu nūpura-rutibhiḥ ॥ 218 ॥

“Here, placing on Kṛṣṇa's shoulder her vine-like arm, Radha, who is a desire-fulfilling creeper of the supremely effulgent madhurya-

rasa, walked softly with graceful steps while her anklebells tinkled sweetly.”

gantum aśaktām atra tu kāntām
skandhe kṛtvā capala-dṛgantām |
udavahad atipulakita-sarvāṅgaḥ
projjimbhita-rati-raṅga-taraṅgaḥ || 219 ||

“Here, when Radha endowed with restless glances was not able to continue walking, Kṛṣṇa, whose body had erupted in goose bumps by experiencing waves of increasing loving affection, carried her.”

skandhādaropyātra tu kāntām
prārthita-puṣpāṁ calad-alakāntām |
preyasy-arthe harir ullasitaḥ
kusumāny avacitavān atha paritaḥ || 220 ||

“At this place, when Radha, her locks of hair trembling, asked her beloved for some flowers, he lowered her from his shoulders and joyfully began to pick flowers for her.”

upaviśyātha sa utpulakoru-
dvaya-madhyaga-dayitām aticāruḥ |
gumphitavān kusumair vara-veṇīś
cakre cānyābharaṇa-śreṇīḥ || 221 ||

“Sitting down and placing his beloved Radha upon his thighs covered with goose bumps, that most handsome Kṛṣṇa wove flowers in her beautiful braid and made various flower ornaments.”

sakhyāḥ paśyata mañjula-kuñje
dhruvam iha guñjan-madhukara-puñje |
prāviśatām tau surata-satṛṣṇau
mada-kala-mūrti rādhā-kṛṣṇau || 222 ||

“O friends, look! Here the couple, thirsty for amorous pastimes, like a pair of elephants, entered a charming forest bower filled with humming bees.”

paśyata paśyata kiśalaya-śayanam
saphalikurutādyaiḥ ca nayanam |
surata-vimardād viluitam īkṣyam
truṭita-kusuma-kañcuka-śikhi-pakṣam || 223 ||

“Look, look at this bed made of new buds and make your eyes successful! Due to passionate love making, it scattered with broken flowers, and here also is a bodice and a peacock feather.”

ittham parama-mahā-rasa-dhāmnor
bahuvidha-padakair bahu-madhurimṇoḥ |
tāḥ samalan̐kṛta-susthala-jātaḥ
vikṣya vikṣya sukham āpur amātam || 224 ||

In this way, examining again and again the places decorated with many footprints of the couple who were the abodes of the highest sweetness, the gopis attained limitless happiness.

śrī-rādhāpi svapadaika-rasā
budhvā tā atikaruṇā-vivaśā |
ruṣṭevāha priyam atikṛpaṇam
tvam cala nahi me śakyaḥ calanam || 225 ||

Meanwhile, Radha became overcome with the feelings of great compassion for the gopis, and understanding that they were fully devoted to her lotus feet, showed pretended anger at her beloved Kṛṣṇa and said plaintively, “I can’t go anymore!”

bhīta-bhīta iva mṛdu mṛdu vadati
skandham mama ciram āroheti |
ākṣipad eva racita-bahu-līlam
sā nija-patim api satvara-śīlam || 226 ||

As if stricken with fear, Kṛṣṇa spoke softly, “Please climb on my shoulder for a while!” and Radha glanced at her own lord, who is fond of enjoying limitless pastimes and is very quick-witted.

sa catura-cūḍāmaṇir ālakṣya
preyasyā hṛdgatam avilakṣyaḥ |
tat-kṣaṇam abhavad sā tu tadaiva
prāptavatī khalu mūrccanam eva || 227 ||

This crest-jewel of clever boys, understanding internal motives hidden within the heart of his beloved, quickly disappeared, and Radha immediately fainted.

harir api prakāṣaḥ pulaka-yutābhyām
tām utthāpyāliṅgya bhujābhyām |
akṛta tad-uktaḥ punar antardhim
vihita-tad-aṅga-sparśi-samṛddhim || 228 ||

Hari appeared again, and, raising up Radha with his arms while his hairs stood on end, embraced her. But then Radha spoke to him, he again disappeared after giving her some happiness by touching her limbs.

dr̥ṣṭvā tām atha nija-jīvātum
dīnatamām iva pr̥ṣṭvā hetum |
śrutvā tan-mukhataḥ sva-hitārthā
vācas tā abhavaṁs tu kṛtārthāḥ || 229 ||

Seeing her, their very life, suffering most miserably, the gopis began to inquire about the cause of her grief. Hearing her auspicious story they felt blessed.

sva-svāminyā punar api sahitāḥ
kāliṇḍīye puline yātāḥ |
draṣṭum rādhā sahita-vihāraṁ
saṁjagur ārtāḥ kṛṣṇam udāram || 230 ||

Again being united with their own mistress Radha, they went to the bank of the Yamuna, and, anxious to behold the couple's pastimes, began to sing about the beautiful and magnanimous Kṛṣṇa.

śrutvā bahuvidha-kātara-vacanaṁ
tāsāṁ rādhā-praṇayā-racanam |
āvir āsa harir atula-vilāsaḥ
pramadā-sadasi sudhā-rasa-hāsaḥ || 231 ||

Hearing the gopis' words of lamentation expressed out of affection for Radha, Kṛṣṇa, whose pastimes are incomparable, smiling sweetly, appeared among them.

rādhayā sahaja-vatsalātmanā
svīkṛte vraja-vilāsinī-gaṇe |
svātmā-bhāva-kṛtā-bhāva-vaibhavaīḥ
prādurāsa rasikendra-śekharaḥ || 232 ||

When Radha, by nature affectionate for others, accepted the company of the gopis of Vraja, Kṛṣṇa, the crest-jewel of all rasikas, appeared before them with great love.

kācit suvalita-lalita-prakāṇḍam
svāmse nyadhita kṛṣṇa-bhuja-daṇḍam |
kācana bhuvi patitātipraṇayāś
caraṇam avṛta nija-veṇī-latayā || 233 ||

One gopi placed Kṛṣṇa's attractive, graceful, broad arm on her shoulder, and another with great love surrounded his feet with her vine-like braids.

taptā hari-pada-paṅkaja-yugalaṁ
kācana nidadhāvadhi-kuca-mukulam |
anyā nimiṣita-netra-yugeṇa
priya-mukham apibat tarṣa-bhareṇa || 234 ||

One gopi placed Hari's lotus feet on her flower-bud breasts, while another, closing her eyes, greedily drank the beauty of her beloved's face.

aparā punar apagamanād bhītā
kara-yugalena praṇaya-parītā |
śrī-hastāmbujam atīśaya-ruciraṁ
samadhṛta nāgara-mauleḥ suciram || 235 ||

Another gopi, fearful that Kṛṣṇa, the crest-jewel of lovers, would leave, with great love held his very attractive hand for a long time with her hands.

kāpi vilocana-randhreṇālaṁ

kṛtvā hṛdi parirabhya rasālam |
yogivāste paramānandāmṛta-
hrada-magnā ciram aspandā ||236||

One gopi brought him in her heart by the way of her eyes and embraced him with great delight. Thus submerging herself into the lake of supremely blissful nectar, she remained motionless for a long time like a yogi.

śrī-rādhā-rasa-poṣaṇa-niratās
tat-sukha-sindhu-nimajjana-muditāḥ |
priyayor līlāṁ gopa-yuvatāś
citratarām avatāritavatyaḥ ||237||

Nourishing Radha's enjoyment and joyful at bathing in the ocean of her bliss, the young gopis helped accomplish various pastimes of the couple.

sa harir vraja-nava-yuvati-samāje
tad-uru-nicolopari samreje |
sāṅga-saṅga-nija-kāntā-sahitas
tāsām āsa saparyā-muditāḥ ||238||

Kṛṣṇa and his beloved Radha sat among the young girls of Vraja upon the multitude of their colorful clothes that they spread out on the ground. Giving intimate association to each of the gopis, Hari was delighted with their service.

bahu-vāg-bhaṅgyā vraja-nava-sudṛśāṁ
sahaja-prema-vivecaka-manasām |
prītaḥ svārasikaṁ nija-bhāvaṁ
prakaṭitavān atha virahābhāvaṁ ||239||

Pleased with the clever speeches of the young girls of Vraja who could recognize natural love in his heart, Kṛṣṇa revealed his own spontaneous affection in which separation had ended.

vrajāṅganābhir militaḥ sa kṛṣṇaḥ
śrī-rādhayātīva virājamānaḥ |
tāsām uru-prema-kathābhitrpto
rāsotsavayollāsito babhūva ||240||

Radha and Krsna shone brightly among the girls of Vraja. Satisfied with their talks filled with great love, Krsna became very eager to perform the rasa festival.

atha karpūra-pūra-ruci-rucire
yamunā-laharī-śikara-śīṣire |
unmada-madhukara-kokila-kīre
vahad-atiparimala-malaya-samīre || 241 ||

They came to the wide bank of the Yamuna, attractive with the beauty of piles of camphor, cooled by the drops of water from the waves of the river, inhabited by intoxicated bees, cuckoos and parrots, and scented with the most fragrant Malaya breeze.

paritaḥ sphuṭa-nava-kairava-naline
vipula-kalinda-sutā-vara-puline |
adbhuta-kalpa-tarubhir atisubhage
keli-susādhana-varṣibhir anaghe || 242 ||

This excellent place was abundant with fresh white kairava lotuses blossoming everywhere, and very auspicious with wonderful desire trees which showered ingredients for pastimes.

bahu-dīpini divi śārada-candre
para-rasa-bhāji carācara-vṛnde |
drāghīyasi tad-rajanī-yāme
dhunvati dahnur adbhuta-nava-kāme || 243 ||

The autumn moon shone brilliantly in the sky, all the moving and non-moving beings were filled with supreme rasa, and the hours of the night expanded. At that time a wonderful youthful Kamadeva drew the string of his bow.

surā-nara-kinnara-gandharvādyair
valite nirmita-gīta-suvādyaiḥ |
nabhasi racita puru-citra-vitāne
vilasati bahu-vidha-divya-vimāne || 244 ||

In the sky there were devatas, human beings, kinnaras, gandharvas and others singing and playing musical instruments.

The whole sky was covered with many types of beautiful celestial airplanes.

saṅgītaka-para-pāra-gatābhir
bahu-vidha-nṛtya-kalā-tulitābhiḥ |
gaura-tanu-cchavi-bharita-haridbhiḥ
kṛṣṇa-sudhābdhi-prīti-saridbhiḥ || 245 ||

The gopis, who were incomparable in singing and dancing, who illuminated the directions with their golden luster, and who were rivers of love, flowed into the nectar ocean of Kṛṣṇa.

nāṭyocita-bhūṣaṇa-vasanābhiḥ
kaṭi-taṭa-baddha-rasanābhiḥ |
harṣotpulakita-tanu-latikābhiḥ
citrāruṇa-nava-kañculikābhiḥ || 246 ||

They wore garments and ornaments suitable for dramatic performances, with belts tied tightly on their waists. The hairs on their creeper-like bodies stood on end out of joy, and their wonderful newly-fashioned blouses were embellished with colorful designs.

jaghanāndolita-veṇi-latābhiḥ
ratna-tilaka-rañjita-bhālābhiḥ |
samaṇi-kanaka-mauktika-nāsābhiḥ
mṛdula-kāpola-vicalad-alakābhiḥ || 247 ||

Their creeper-like braids swung upon their hips, and their foreheads were decorated with jewelled tilakas. Their noses were ornamented with ornaments made of pearls, gold and gems, and locks of hair quivered over their tender cheeks.

muktā-paṅkti-dyuti-daśanābhiḥ
surucira-cibuka-danta-vasanābhiḥ |
muṣṭimeya-kṛśātara-madhyābhiḥ
smara-nṛpa-simhāsana-jaghanābhiḥ || 248 ||

The gopis were endowed with attractive chins and lips, and their teeth shone like rows of pearls. Their waists were so thin that they

could be grasped in a fist, and their hips were like the royal thrones of king Kamadev.

baddha-paraspara-cāru-karābhiḥ
kaṅkaṇa-gaṇa-jhaṅkṛti-rucirābhiḥ |
bhrājad-graiveyaka-hārābhiś
caraṇa-raṇita-maṇi-mañjirābhiḥ || 249 ||

They held each other's attractive hands decorated with charming jingling bracelets. On their necks were shining necklaces, and on their feet were jewelled tinkling ankle-bells.

vraja-nagarojjvala-vara-taruṇibhir
nirmala-rasa-maṇi-vara-khanibhiḥ |
yuga-yuga-madhye smara-saṁrambhi-
śrīman-nāgara-kaṇṭha-dhṛtābhiḥ || 250 ||

Kṛṣṇa, the beautiful lover, agitated with amorous desires, placed his hands around their necks and situated between each of the excellent, shining young girls of Vraja, who were the supreme mines of the pure madhurya-rasa jewels.

dvi-dvi-madhya-hari-maṇi-parirambhi
svaṇa-maṇi-kṛta-dāma-nibhābhiḥ
racite'tyadbhuta-maṇḍala-rāje
varṣati kusumaṁ siddha-samāje |
rādhā-kṛṣṇonmada-rasa-bhāsaḥ
prādurāsa paramādbhuta-rāsaḥ || 251 ||

They appeared like a necklace with a blue sapphire between each pair of golden gems. Amidst that most amazing circle, which was showered with flowers by the groups of the demigods, the most astonishing rasa dance, radiant with the intoxicating sweetness of Radha and Kṛṣṇa, manifested.

rati-rasa-para-sīma-śrī-tano rādhikāyāś
caraṇa-kamala-labdha-prauḍha-tādātmya-bhāvaiḥ |
vyaraci rucira-rāsaś citra-tat-tat-kalaughair
vraja-nava-taruṇinām maṇḍalair mādhavena || 252 ||

Madhava manifested the charming rasa dance with the circle of the young girls of Vraja, who were adorned with a variety of amazing arts, and who, residing at the lotus feet of Radha, attained the features of her beautiful form and the pinnacle of madhurya-rasakb.

atha saṁvavṛdhe so'dbhuta-rāsaḥ
pronmada-madana-koṭi-kṛta-hāsaḥ |
unmada-rādhika unmada-kṛṣṇaḥ
pronmada-yuvati-gaṇonmada-tṛṣṇaḥ || 253 ||

Then the amazing rasa dance began, resounding with the laughter of millions of impassioned Kamadevas. This dancing intoxicated Radhika and Kṛṣṇa, and intoxicated the young gopis with thirst for more intoxication.

sakala-nigama-gaṇa-sucamatkāraḥ
sakaleśvara-gaṇa-racita-vicāraḥ |
paramāścarya-prema-vikāraḥ
paramānanda-mahotsava-sāraḥ || 254 ||

It was the essence of the most festive, highest bliss and a transformation of the most astonishing prema, which made all demigods ponder the truth and which astonished all the personified Vedas.

kṛṣṇa-rasaika-sphurad-ullāsaḥ
paramākāśa-gata-dhvani-bhāsaḥ |
daśa-dik-prasṁmara-vara-paṭa-vāsaḥ
parama-mahā-parimala-bharitāśaḥ || 255 ||

This dance manifested the joy of Kṛṣṇa's splendid sweetness that pervaded the highest sky. Gopi's silken clothes spread out in ten directions, filling everything with supreme fragrance.

bhūṣaṇa-vasana-tanu-cchavi-varṣa-
prollasad-akhila-bhuvana-rati-harṣaḥ |
keli-camatkṛti-paramotkarṣaḥ
sakala-pumārtha-prathita-nikarṣaḥ || 256 ||

This dance gave the joy of love to all the worlds by the shower of effulgence emanating from their ornaments, cloth and bodies. It was most excellent, astonishing pastime, which dwarfed all the goals of human life.

sarabhasa-cakra-bhramaṇa-vilāsaḥ
smara-vaśa-yuvati-paraspara-hāsaḥ |
prakaṭonmada-nava-manmatha-koṭiḥ
prakaṭa-mahādbhuta-rati-paripāṭiḥ || 257 ||

The dance was like a quickly whirling wheel in which the young gopis, controlled by the god of love, smiled and laughed. It manifested millions of young intoxicated Kamadevas and the most astonishing glory of love.

kiṅkiṇi-nūpura-valaya-ghaṭānām
vīṇā-veṇu-tāla-murajānām |
premottāra-madhuratara-gāna-
praṇayi-samutthita-tumula-svānaḥ || 258 ||

There arose a tumultuous sound from the beautiful gopis' sweet singing filled with prema, jingling of their belts, anklets and bracelets, and with the music of vinas, flutes, karatalas and drums.

gagana-sthagita-sagaṇa-śarad-induḥ
stambhita-sura-sutādika-sindhuḥ |
sukha-vihvala-khaga-mṛga-paśu-jātiḥ
pulaka-valita-taru-vallī-vitātiḥ || 259 ||

This rasa dance made the autumn moon and stars motionless, the Yamuna and other rivers stopped flowing, all the animals and birds were overwhelmed with happiness, and the trees with creepers were decorated with hairs standing on end.

drava-maya-vigalad-giri-pāśāṇaḥ
surasa-pavana-kṛta-sakhy-abhimānaḥ |
mūrcchita-mukta-nīvi-sura-vanitaḥ
khacara-vṛṣṭa-kusumoghair nicitaḥ || 260 ||

The rasa dance made Govardhana's stones melt. The fragrant wind, who considered himself a dear friend, blew lovingly. The wives of the demigods fainted and their belts came loose. The inhabitants of the heavens showered flowers that fall everywhere and completely covered the area of rasa dance.

procchalad-atula-mahā-rasa-jaladhir
bhagna-muniśvara-parama-samādhiḥ |
keli-kalotsava-parama-prathimā
kṛṣṇa-prema-samunnati-sīmā || 261 ||

The rasa dance was like an ocean of incomparably great and ever-increasing rasa, which broke the deep samadhi of the greatest sages. It was the most extensive festival of the arts of loving pastimes and the highest limit of Kṛṣṇa-prema.

smaronmadair gokula-sundarī-gaṇaiḥ
samutthito rāsa-vilāsa-sambhramaḥ |
sīmā parā prema-camatkṛtīnām
sa ko'pi rādhā-rasikasya jīyāt || 262 ||

May the beauty of the activities of the rasa dance of Kṛṣṇa, which arose from the intoxicating love of the attractive girls of Gokula, and which was the highest limit of astonishing prema, remain victorious!

tāsāṁ rāsa-rabhasa-vaśa-manasāṁ
vipula-pulaka-paripūrita-vapuṣām |
priya-pariramabhonmada-madanānām
kim api na saṁvṛta-kuca-vasanānām || 263 ||

The minds of the gopis were controlled by the impetus of the rasa dance, their bodies were completely covered with profuse goose bumps, and they became insane with love on being embraced by their beloved and could not keep their breasts covered.

mukta-veṇi-vigalat-kusumānām
taralita-muktāvali-rasanānām |
pracalita-kuṇḍala-gaṇḍa-taṭānām
viślatha-nīvi-prakaṭa-jaghanānām || 264 ||

Flowers fell from their loosened braids, their pearl necklaces and jewelled sashes swayed to and fro, earrings quivered intensely on their cheeks, and their slackened belts revealed their hips.

truṭita-cāru-kuca-kañculikānām
chinna-mālya-maṇi-hāra-sarāṇām |
śrama-jala-pūrita-sakala-tanūnām
mliṣṭa-vilepāñjana-tilakānām || 265 ||

Their bodices burst open, jeweled necklaces and garlands scattered, bodies became covered with perspiration, and their cosmetics, mascara and tilaka faded.

priyatama-paricumbita-vadanānām
priyatama-nakharollikhita-kucānām |
priyatama-bhuja-yuga-kalita-galānām
priyatama-mṛṣṭa-śrama-salilānām || 266 ||

Their beloved kissed their faces, scratched their breasts with his fingernails, embraced their necks with his arms and wiped away their perspiration caused by exhaustion.

rādhā-sandhita-kañculikānām
rādhā-grathita-rucira-nīvīnām |
rādhā-snehaikātmya-dhanānām
śata-guṇa-vardhi-parama-suṣamāṇām || 267 ||

Radha again fastened their bodices and tightened their belts. Radha's affection was their only treasure, and due to all her endeavours their beauty increased by a hundred times.

mādhava-madhurādhara-madhupānām
muhur atidurdhara-madana-madānām |
parakāṣṭhām gata unmada-lalitaḥ
ko'pi sukhāmbho-nidhir ucchalitaḥ || 268 ||

As Madhava relished with great delight the honey of their sweet lips, they became intoxicated with unrestrainable love and plunged into an indescribable ocean of divine happiness, which reached the highest level and which was charming with intoxication.

gāyantīnām dayita-mithunām sānurāgaiḥ surāgair
nṛtyantīnām pramada-madanoddāma-līlā-kalābhiḥ |
śrī-rādhāyāś caraṇa-kamala-sneha-tādātmya-bhājām
rāsa-kriḍā-sukham anupamaṁ vallavīnām babhūva || 269 ||

The gopis, who were singing with great attraction and affection about Radha and Kṛṣṇa, who were dancing with playful, astonishing gestures out of intoxicated love, and who had exclusive affection for the lotus feet of Radha, attained incomparable delight.

tatra yadā surataika-satṛṣṇau
maṇḍala-madhye rādhā-kṛṣṇau |
militau nanṛtatur athavā kramaśaḥ
ko'pi tad āsīd rāse surasaḥ || 270 ||

When Radha and Kṛṣṇa, craving amorous pleasure, danced together within the circle, gradually arose an extraordinary sweetness.

vādyā-gīta-para-yuvatī-vṛnde
pūrṇa-camatkṛti-paramānande |
tad adarśayata sunāgara-mithunām
sva-sva-suśikṣā adhirasa-naṭanam || 271 ||

As the gopis, absorbed in playing instruments and singing, experienced the highest, most astonishing, perfect bliss, Radha and Kṛṣṇa displayed their thorough learning in sweetest dancing.

rādhā-tat-priyayor abhavaṁs tā
ekaikāṅge'dbhuta-rasa-valitāḥ |
calana-vibhaṅgī-rati-suvicitrā
vīkṣya vīkṣya ciram anukṛta-citrāḥ || 272 ||

Their skill in dancing together was endowed with astonishing rasa. It was a remarkable display of love in motion that appeared to be like a most amazing painted picture for a long time.

saṅgītaka-bahu-bhaṅgī-sāraṁ
kam api vihāraṁ paramodāraṁ |

rādhā-tan-nāgarayor madhuraṁ
dr̥ṣṭvā mūrccad vanam api suciram || 273 ||

Seeing the sweet and playful pastimes of the couple, full of charming gestures and the art of singing and dancing, the forest along with all its inhabitants swooned for a long time.

rasa-maya-nṛtya-kalādbhuta-saṅgī
tuṅgita-nava-rati-raṅga-taraṅgī |
rādhā-mādhavayo rati-lalitaṁ
ko'pi vilāsaḥ samabhḥad uditam || 274 ||

There appeared an extraordinary beauty in Radha and Kṛṣṇa, which was full of sweetness, endowed with astonishing arts of delightful dancing, and which was a river of exalted, ever fresh, amorous play.

alaka-cibuka-kuca-kara-saṁsparśī
nīvi-dharaṇa-madhurāmṛta-karṣī |
parama-citra-parirambhaṇa-cumbarṁ
śuśubhe tal-lalitaṁ rasa-jṛmbham || 275 ||

The delightful rasa expanded, when Kṛṣṇa touched gopī's locks of hair, chins and breasts with his hand, when he stole kisses, grabbed their skirts, kissed them and embraced them in the most astonishing ways.

mūrccitam aluṭhad gopī-vṛndaṁ
mūrccitam apatat khaga-paśu-vṛndaṁ |
mūrccām āpa latā-taru-vṛndaṁ
sarvam amūrccat tatra rasāndham || 276 ||

The gopis along with all the birds and animals fainted and fell down on the ground. All the creepers and trees also fainted. Blinded with rasa, everyone swooned at the place of the rasa dance.

atha rasikendraḥ śrita-nija-kāntaḥ
sutumula-rāsa-kṛīḍā-śrāntaḥ |
aviśad vāri sagopī-vṛndaḥ
kariṇī-gaṇa-vṛta iva kalabhendraḥ || 277 ||

The king of rasikas and his beloved, along with all the gopis, fatigued from the tumultuous rasa dance, entered the water. Krsna was like the king of elephants surrounded by she-elephants.

tatra racita-paramādbhuta-keliḥ
śuśubhe sa rasika-maṇḍala-mauliḥ |
rādhā-pakṣa-vraja-yuvatībhiḥ
paryukṣita udvasita-mukhibhiḥ || 278 ||

Performing most amazing pastimes in the water, the crest jewel of rasikas, was splashed with water by Radha's gopis, who tried not to face him.

krīḍitvā bahu salilottīrṇaḥ
punar anyāmbara-bhūṣaṇa-pūrṇaḥ |
kuṅkuma-liptaḥ priyayā dīptaḥ
kuñja-śayanam adhi sa sukhaṁ suptaḥ || 279 ||

Having played in water, Krsna rose to the bank, dressed fully in cloth and ornaments, applied kunkuma, and, radiant with his beloved, happily rested on a bed within a bower.

evam apāraṁ śārada-rajanīr
akhilā eva vraja-nava-taruṇīḥ |
ānīyāraci rādhā-patinā rāso
nava-nava-rati-vaśa-matinā || 280 ||

In this way, attracting all the young women of Vraja, for unlimited autumn nights, Krsna, under the control of ever fresh love, performed the rasa dance.

parama-rasa-samudrojjrmbhaṇasyātikāṣṭhā
parama-puruṣa-līlā-rūpa-śobhātikāṣṭhā |
parama-vilasat-ādyā-prema-saubhāgya-bhūmā
jayati para-pumarthotkarṣa-sīmā sa rāsaḥ || 281 ||

All glories to the rasa dance, the ultimate pinnacle in the ocean of the highest sweetness, the ultimate pinnacle of beauty among the Supreme Lord's pastimes and forms, an abundance of good

fortune in terms of the highest, brilliant madhurya-prema, and the ultimate, supreme goal of human endeavor.

śuddha-bhāva-sprhāvatyā matyā kṛṣṇaika-dattayā |
adbhuto'yaṁ mayā rāsa-prabandhaḥ prakāṭikṛtaḥ || 282 ||

I have been able to reveal this astonishing work, Rasa-prabandha, due to desiring pure divine love, and by means of my intelligence being fully devoted to Kṛṣṇa.

yathā-sphūrti mayā rāsa-vilāso rādhikā-pateḥ |
varṇitaḥ sva-mude tena muditāḥ santu sādhaṇaḥ || 283 ||

According to a glimpse of revelation that had appeared to me, I have described the rasa pastimes of Kṛṣṇa, Rādhikā's lord, for my own satisfaction. May the devotees be pleased with this!

iti śrī-prabodha-sarasvatī viracitaḥ āścarya-rāsa-prabandhaḥ |

Thus ends the work describing the amazing rasa dance, written by Sri Prabodha Sarasvatī.

imaṁ rāsa-prabandhaṁ yo gāyet kṛṣṇānurakta-dhīḥ |
luṅhanti tat-pada-tale pumarthāḥ sarva uttamāḥ || 284 ||

The highest human goals fall at the feet of the person who, with attraction to Kṛṣṇa, sings the verses of this Rasa-prabandha.

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